MEADVILLE THEOLOGICAL SCHOOL

The Inquirer.

A Journal of Liberal Religious Thought and Life.

ESTABLISHED IN 1842.] [REGISTERED AS A NEWSPAPER.

No. 2902. New Series, No. 6.] LONDON, SATURDAY, FEBRUARY 5, 1898. [ONE PENNY.

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NOTES OF THE WEEK.

IT is a relief to the whole country that an agreement has at last been come to in the Engineers' dispute, and the men have returned to work. There has been little satisfaction in the whole business, and great loss on both sides. The immense power of capital has had its way, and we can only hope that the employers will be wise and moderate, in their own interest as well as for the public good, since no lasting peace or profit can be secured without mutual consideration and a genuine friendliness of co-operation. This conflict, as *The Speaker* says, "leaves behind an ethical, even more forcibly than an economic, lesson—the lesson that Capital and Labour are partners, each helpless by itself, both bound to cultivate a spirit, not of suspicious rivalry, but of equitable lasting brotherhood."

THE value of stated forms of prayer for public worship is very widely felt, as also the difficulty of finding a form that permanently satisfies. We are therefore grateful for every earnest effort to produce a new and better form, and we are very glad to hear that the Rev. L. P. Jacks, of Birmingham, is about to publish a book of "Six Orders of United Worship." The language of the services, we understand, is mainly that of the Bible, and material is used which has been consecrated by the devotional usage of centuries. The final impulse to arrange these orders of service came to Mr. Jacks from his own congregation, who asked him to prepare such a book. We shall look with the greatest interest for its appearance.

ON Monday evening, at a special meeting of the London Wesleyan Methodist Council, Mr. R. W. Perks, M.P., made a proposal to commemorate the beginning of the twentieth century by raising a fund of one million pounds for Church purposes from a million Methodists. They were familiar as a religious body with such commemoration funds. In 1839 they had raised a quarter of a million in connection with the Centenary of Methodism, and in 1863 some £200,000 for the Missionary Jubilee Fund, and in 1878 another £300,000. The novelty of his proposal was that no one should give more than a pound, and a million of them should do it. He was confident that with their admirable organisation and zeal it could be done. As to the uses of the fund, a quarter of it might build a central hall or church house in London, another quarter central halls in the other chief towns of the country, while half might go to the Foreign Missionary Society. The suggestion was unanimously adopted.

THE New York *Independent* reports a friendly meeting between General Booth, who is on a visit to the United States, and his son, Mr. Ballington Booth, who leads the "Volunteers," who have separated from the Salvation Army in the States. The meeting between father and son took place in the presence of witnesses, and lasted half an hour. The witnesses afterwards issued a statement that the interview was of a purely personal character, that nothing transpired calculated to lead to any union of the two movements, and that it was agreed that all public controversy in the Press and otherwise between the two movements should, as far as possible, come to an end.

ONE is often astonished at the multitude of the Christian sects, and the many curious points of separation. In America the variety is greater even than in this country, and the new year's number of *The Independent*, in a survey of the churches in 1897, published returns from 116 bodies, besides a few not Christians, and also reports as to past work from a considerable number. Dr. E. E. Hale writes for the Unitarians, and refers with special satisfaction to the success of the effort to establish the *New World* on a permanent financial basis. For the Society of Friends it is reported that the past year was one of growth and advance in almost all lines of active work, resulting in a substantial increase of numbers; and it is added "the so-called *Hicksite* Friends are very much awake to present-day movements in thought, and they are growing more active in religious and philanthropic work." Among the bodies who report are two Regular Baptists (white) and (coloured), the Free Baptists, the Christians, the Christian Catholic Church, the Christian Scientists, the Disciples of Christ, the Dunkards, the United Evangelical Church, the Latter Day Saints, and the Re-organised Latter Day Saints, the Lutherans, the Mennonites, the Moravian Church, the Roman Catholics, the United Brethren in Christ, and the Universalists. There are 13 Baptist bodies, 17 Methodist bodies, 12 Presbyterian and 21 Lutheran.

AN interesting discovery is reported from Rome. Signor Marucchi, the archæologist, has found a rough drawing of the Crucifixion on a wall in the palace of Tiberius on the Palatine Hill. The art is of the rudest kind, the stucco being scratched with some sharp instrument. A correspondent of the *Daily Chronicle* says that the sketch represents the Cross surrounded by a group of soldiers. Jesus is being seized by the men, who are on the point of placing him on the Cross. Pilate is also represented. Each person has his name written underneath, all the soldiers' names being Roman. There is also a Latin inscription beginning with the word *Christus*, which has not yet been deciphered. This discovery recalls another made in 1857, of the famous drawing in which a figure is represented on the Cross with an ass' head, being adored by a slave, with an inscription in Greek: "Alexamenus adores his God." But then comes in the sceptic or the rival archæologist and declares that there is no new discovery; this drawing said to be of the Crucifixion has been known for some time, and has been regarded as of no special interest, the name is not Christ, and it is not a Crucifixion!

IN connection with the sixty-seventh anniversary of the foundation of the Brahmo Somaj, Mr. B. B. Nagarkar preached on Jan. 23, in Stamford-street Chapel, giving an interesting account of the formation and growth of the Society. The Brahmo Somaj as the society of the worshippers of the one true God, gathered up into itself all that was best in the past religious history of India, and they felt that the hand of God was distinctly in their work. Mr. Nagarkar announces three lectures to be given on successive Wednesday evenings, at Essex Hall, the first on "The Social and Domestic Life of the People of India," to be given next Wednesday, the Rev. James Harwood in the chair. Tickets for the course are 2s. 6d., or for a single lecture 1s.

WE have received a very welcome letter

from our friend Professor George Boros, at Kolozsvar, in Hungary, which we hope to publish next week. Since his visit to this country at the time of the Sheffield Conference, Mr. Boros has published an account of his experiences, and in the paper he edits has not only given an account of some of the chief members of the Conference, but is publishing contributions from them, that his readers may also hear the voice of some of our teachers.

THE Evangelical Free Church Council of Stalybridge has been in trouble. It seems that at the time of the Jubilee the Mayor of the town announced his intention of going in state to church in the morning and to a Noncomformist chapel in the evening, leaving the Nonconformists to decide which chapel it should be. When the Sunday came he went to the Congregational chapel, but, apparently, the minister of that chapel had arranged with the Mayor, without consulting his brethren of the Council, hence a most undignified quarrel, and the withdrawal of the Congregationalists from the Council. At the recent School Board election the Council thought to prevent the return of the Congregational minister, who was a candidate, but, unfortunately, in the clash of ignoble party jealousy an innocent victim was the sufferer, and our friend, the Rev. W. Harrison, who for six years had been a member of the Board, lost his seat. The Nonconformists of Stalybridge are not to be congratulated on the result.

MESSRS. T. and T. CLARK are shortly to publish the first volume of a new "Dictionary of the Bible," to be completed in four volumes, 28s. each. With the editor, Dr. James Hastings, are associated Dr. A. B. Davidson, Dr. Driver, and Dr. H. B. Swete, in the revision of the work, and among the contributors are a number of well-known scholars.

WE have had pleasure in receiving some copies of a new journal of Liberal Christianity, *Le Progrès religieux de Genève, organe du Christianisme Libéral.* The chief editor is Dr. Edouard Montet, Dean of the Faculty of Theology at Geneva. The first number appeared on Dec. 11, and the issue is continued weekly.

WE have also received, from Paris, a volume of sermons by M. Jean Réville, *Paroles d'un Libre-Croyant, Prédication moderne de L'Evangile.* The sermons are on such subjects as the Christian Method, the Indestructibility of Religion, the First Condition of Moral Progress, Universal Revelation, Faith and Science, Sacrifice the Centre of Religion, Christian Unity, and the Life Eternal. We hope before long to publish an adequate notice of this most welcome book.

THE week's Obituary includes the following: — Major-General Moberly, R.E., Chairman of the Works Committee of the London School Board.—The Rev. Dr. Samuel Newth, a distinguished Congregational minister, for a long time Principal of New College, Hampstead, and one of the New Testament Revisers.—Lord Carlingford (Mr. Chichester Fortescue), who entered Parliament in 1847 as Liberal member for county Louth, and served in more than one Liberal Government.

REPORT FROM BRUSSELS.

THE annual meeting of the Liberal Protestant Church took place, as usual, on the third Sunday of January. There were some encouraging features in the report. The congregation has increased; everybody notices the improvement. Among the regular attendants are eight or ten young people under twenty-one years of age on whom we count as future members of the church. Six new members were admitted during the year, but only two persevered, and we have lost two members by death, so that the number of our enrolled members has remained the same.—The two members we lost by death merit a special mention. They were both in their eighty-ninth year—one was an English gentleman who had been living for seventy years in Belgium, and who has spent the last fifteen years of his life in total blindness; the other was a Dutch lady, who was most warmly attached to our cause, and was our most generous subscriber, giving us £28 a year. Mme. Van Vloten was a prominent philanthropist in Brussels, and many are the individuals and the charitable institutions which mourn her loss. As for us, we cannot hope to replace her.—Our Sunday-school and classes for young people in Brussels and in Ghent, and our fortnightly lecture in Ghent, have been maintained efficiently.—Our postal mission has not done much, as advertising tracts is not producive of many applications. A Flemish school-master in the province of Antwerp is very zealous in circulating tracts, and the copy of THE INQUIRER I send him, among his colleagues who understand English. He has carefully translated Mr. Savage's pamphlet, "Our Unitarian Gospel," into Flemish with a view to publishing it, if the Committee of the B. and F.U.A. will kindly permit.—Our financial report was satisfactory; we were able to meet the expenses of the year and to cover a little over £20 of our debt amounting to £58 13s. 6d. This result was partly due to a special donation of £20 in memory of our deceased friend Mr. Bage, and in a still greater measure to the generosity of our friends abroad whose donations, including a grant of £10 from the B. and F.U.A., amounted to £91 8s. 11d. With a cordiality and a unanimity easy to be understood, a vote of thanks was passed to our kind benefactors in England and Holland: we beg our English helpers to accept this expression of our gratitude.—Our legal troubles are unfortunately not over yet. The case is now before the highest court, the Court of Cassation: we may expect the judgment to be rendered in about three or four months' time. But without waiting for the issue of this first action, which concerns the question of the competency of the courts, the town of Brussels has brought a new action against the minister personally, for reasons too long to explain. This is treating us very harshly, but the counsels of the town seemed resolved to fight the battle on every ground.—A new source of anxiety from the coming year is the certain loss of our present hall. We have been warned that we shall not be allowed to occupy it beyond the end of our lease, which expires on October 31, and we have been offered an indemnity if we consent to leave on March 31. We are actively looking out for something else; but a hall suitable for services are exceedingly difficult to find.

J. HOCART.

GLASGOW GIFFORD LECTURES.

PROFESSOR A. B. BRUCE, D.D., has commenced his second course of Gifford Lectures in connection with the Glasgow University. He is taking for his subject some of the great religions. The lectures are given during the College Chapel services, and the following letter has appeared in the *Glasgow Herald*:—

All who are interested in free theology must view with grave concern the association of the Gifford lectures with the College Chapel services. This is the third season we have had this alliance, and we are justified in asking—Is this to be the way in which the Senatus are to carry out Lord Gifford's trust? Is this alliance of lecture and service in harmony with the spirit of that trust? What are the facts? The provisions of Lord Gifford's will are explicit enough. He provided for the absolutely free discussion of religion. He stipulated that there should be no test imposed on the lecturers. He gave the trustees full liberty to select their lecturers from men of "any religion," or "no religion," or even from "so-called sceptics, or agnostics, or freethinkers," and he required his lecturers to treat religion as "a strictly natural science, ... without reference to or reliance upon any supposed special, exceptional or so-called miraculous revelation." There was thus to be the widest choice and the very largest freedom. Not only were the lecturers to be free, but the circumstances in which they lectured were to be free as well. But now what do we find? We find the lectures taken from the secular setting originally intended by their founder, and placed mid a setting altogether foreign and alien to their spirit. They are associated with a service that has reference to a "so-called miraculous revelation." Hymns and prayers are used that imply this and appeal to this, and the lecturer is more or less intimidated by invocations that have no meaning apart from the belief in a "miraculous revelation." Are these the circumstances contemplated by Lord Gifford? A simple question will test this point. Are the circumstances such as would allow a man of "any religion," or "no religion," a "sceptic," "an agnostic," "a freethinker" to lecture? Would the Senatus, *e.g.*, permit Herbert Spencer, or Leslie Stephen, or Frederic Harrison, or Dr. Martineau, or Cardinal Vaughan, or a Jewish Rabbi, or any but a Presbyterian, to deliver a course of Gifford lectures in connection with their chapel services? If they would, then I have done; but it would be somewhat incongruous to have an agnostic lecturing mid such a setting of hymn and prayer. But if they would not—and I can hardly conceive that they would—then are we not justified in asking—Are these the circumstances contemplated by the trust?

But another question lies behind. Lord Gifford's will was clearly intended to serve the interests of free religion. It was not his purpose that any church or sect or any particular form of religion should appropriate to itself the emoluments and benefits of this trust. But now—what? The lectures are made an integral part of the chapel services. These services partake of the Presbyterian form of worship. They are usually conducted by Presbyterian ministers. The hymns and prayers are Presbyterian. Thus it would appear as if the Senatus had appropriated this large bequest in the interests of a Presbyterian form of religion. Need I ask is this in keeping with the purpose of the trust? It looks dangerously like diverting the trust, and there is only one thing wanted to complete the diversion: to provide for a "succession" of Presbyterian lecturers. The capture would then be effected. I venture to call attention to the danger of this illegal alliance. All who believe with the testator "that nothing but good can result from free discussion" in religion are justified in asking that what the trust "hath not joined together" should be put asunder, and that these lectures should be given in their rightful place—a place more in harmony with Lord Gifford's will.

ALBERT LAZENBY.

UNITARIAN HOME MISSIONARY COLLEGE.

The Annual Meetings were held in the Memorial Hall, Manchester, on the afternoon and evening of Wednesday, Jan. 26, the President, Mr. Robert Durning Holt, of Liverpool, in the chair.

At the afternoon meeting the Committee's Report was read, containing a satisfactory account of the work of the past session and references to the serious losses the College has sustained through the death of old supporters.

The Treasurer's statement showed a deficit on the year's working of £54 5s. 6d. Votes of thanks were accorded to the medical officers, the examiners, and others; and it was announced that Sir J. T. Brunner, Bart., M.P., was elected President for the ensuing year. The number of students for the present session is twelve, of whom ten are attending classes at Owen's College. An Armenian student has also been admitted free to lectures.

The Chairman, in moving the adoption of the Report, spoke of it as a very satisfactory one. He believed the work of the College was being thoroughly well carried out, and he hoped the results would be felt in the churches. A large number of old friends and supporters of the College had died during the year. Among these was Mr. Thomas Ashton, who had been a generous friend to the College since it was founded.

The Rev. Dendy Agate announced that as an experiment the Committee had recently appointed a teacher of voice production to give lessons to the students.

At the evening meeting the President said that he had always felt a considerable interest in the work of that College. He regarded it as a great privilege to have been brought up a Unitarian, and he thought that word described clearly what they were and what they meant. Their ideas were taking root and spreading through the country at large. It behoved them to see that their ministers were well educated, well abreast of the religious thought of the day. Revelation was always going on. A man must have a certain gift or calling to be a minister; he must have a strong desire to be of religious service to his fellows. While they could find young men willing and eager to engage in that work they ought to give them every possible equipment. The work of the College was on broad and well-established lines, and likely to produce the result they desired. Not only was mind culture needed, but also a practical knowledge of and intercourse with human beings, together with an ability to put forcibly and clearly the truths of their gospel. He was glad Mr. Tate had bestowed so generous an endowment upon the College, and he trusted that the students' pulpit services would be all the more effective in consequence, and that they would pass into the active work of the ministry to become some of the leading spirits of their day and generation.

The Rev. Alexander Gordon (Principal) next addressed the meeting. He said the object of the College was not to make men specialists, but to qualify them all round for practical ministerial work; not to make them mere bookmen, but rather to train their own powers of observation and thought, and teach them how to grasp and elaborate ideas. They could not make a man eloquent by teaching him how to speak; but if he had ideas they might tell him how to cultivate his voice and make himself heard, and so bring home to men's living hearts the message God had given him. He valued the significant name their community bore in the eyes of the world. Though a better name might be given than Unitarian, yet he did not think he should prefer it, because the name they bore was not to be measured theologically or etymologically, but by the struggles of those who have borne it. It threw their memory back to the men and women who had fought their way to the front when they gladly adopted that watchword as a symbol of their strength. He loved to look back in memory to those who were their spiritual ancestors, to feel that he was assisted by them in his present endeavours, and to express his gratitude to them. The name had a number of collateral suggestions. It was found in certain associations, but not in others. There were Unitarians who were burned, but *none who burned*. The spirit of freedom was the core of their position, the salt of their life. Unitarians respected each other, and gave freely of what they have received. It was no time for Unitarians to rest on their oars. Some of the most powerful tendencies of the day were not in their direction at all, but towards re-establishing the power of the priest. Many things, however, made their work easier than their fathers' was; they ought to exercise themselves more and not less, and do their very utmost to advance the coming of God's kingdom of freedom, grace and truth.

The Rev. C. J. Street spoke of the calls upon the ministry of to-day, and referred to the great need of a man being fully equipped for the efficient discharge of his varied duties. Referring to the Missionary Fellowship in Liverpool and London, he said he thought it was a most desirable thing that that scheme should be extended, so that a large number of their students might have the advantage of working a year under the supervision of an experienced minister, before taking the entire charge of a congregation. He was glad that the students of the Unitarian Home Missionary College had such exceptional opportunity for engaging, to some extent, in active ministerial duties in connection with the Bradford Mission, and in the Sunday-schools and churches of the district; but for some of them a full year, after leaving college, as assistants to experienced ministers would be simply invaluable.

The Rev. Richard Lyttle, an old student of the College, spoke of the advantage which he had gained as an alumnus. Unitarianism, he said, was no mere sect; it was a phase of mind and culture, a type of character, something which embraced the whole spiritual, moral and mental life of man. They stood for a churchmanship which would make provision for any development of thought in the future; but they had now a gospel which they believed was for the salvation of the world. Unitarianism was, in the main, not a movement away from Christianity, unless by that was meant the fossilised dogmas and ecclesiasticism of the past; but a movement towards the spiritual gospel of Christ. There might be some philosophical theists who did not feel indebted to the Jesus of the Gospels; but they were not represented in their body. If they divorced their faith from the magnetic and personal influence of Jesus Christ, then they parted with the one lever that could move the world.

THE BRITISH AND FOREIGN UNITARIAN ASSOCIATION.

COUNCIL MEETING.

A meeting of the Council was held on Tuesday afternoon, Feb. 1, at Essex Hall, and there were present Mr. T. Grosvenor Lee (President), in the chair, Rev. F. Allen, Mr. E. Bromley, Mr. Edgar Chatfeild Clarke, Mr. Howard Chatfeild Clarke, Mr. P. W. Clayden, Mr. E. Clephan, Mr. J. Harrison, Miss Florence Hill, Miss E. M. Lawrence, Mr. I. S. Lister, Mr. W. Long, Miss Mary Martineau, Mr. David Martineau, Mr. J. S. Mathers, Mr. C. F. Pearson, Miss Preston, Mr. J. T. Preston, Mr. Ion Pritchard, Rev. H. Rawlings, M.A., Mr. Harry Rawson, Miss E. Sharpe, Miss J. Durning Smith, Miss Spencer, Mr. W. Spiller, Miss Tagart, Rev. W. G. Tarrant, B.A., Mr. W. Tate, Miss Tayler, Mr. S. S. Tayler, Miss Teschemacher, Rev. S. F. Williams, Mr. A. W. Worthington, B.A., Mr. T. Pallister Young, and the Rev. W. Copeland Bowie (Secretary).

The Minutes of the Council Meeting of Oct. 20 having been read and confirmed, the Secretary read the following report of the Executive Committee:—

Finance.—The statement of receipts and expenditure of the Association for the year ending Dec. 31, 1897, has now been prepared, and the Council will be gratified to learn that it shows that the Association has many good friends and generous supporters; and the work which the Committee have been able to do with the means placed at their disposal will compare very favourably with the record of any previous year. The Treasurer carried over a cash balance of £47 1s. 10d. from 1896, and during 1897 the sum of £1,839 was received in subscriptions, £387 14s. 6d. in donations, £806 9s. 7d. in dividends, interest, and rent, £507 6s. 3d. in collections. These form the chief and regular sources of income. The sale of books and tracts, including money paid over to the Book Department on account of grants, realised £1,372 16s. 7d. The late Mr. James Hopgood bequeathed £2,000 to the Association, and the late Mr. Thomas Reed £100. Following their usual practice, the Committee invested these legacies, so as to increase the regular annual income of the Association. Various changes were made in the investment account owing to the paying off of mortgages and the sale of stock. What may be called the regular and ordinary sources of income yielded during 1897 just over £5,000. The expenditure included £2,482 5s. 9d. to churches and missionaries, £324 13s. in grants of books and tracts, and £957 10s. 5d. in printing and binding and purchasing books and tracts and other Book-room expenses. The expenditure on Office and Book-room salaries remains about the same as the previous year—£624 17s. The maintenance charges at Essex Hall were a little less, owing to the hall having been more frequently let during 1897 than during 1896. The Treasurer has carried over a balance of £42 19s. 1d. to the current year. Several very generous

supporters died last year, and unless their places are filled by new subscribers the income for 1898 will be considerably less than it was in 1897. It is gratifying to find that 157 congregations made collections on behalf of the funds of the Association last year, and the amount collected shows an increase of £72 8s. 6d. on the previous year.

Publications.—During the year 1897 grants of 1,623 books and of 113,237 tracts were made to congregations, postal missions, ministers, students, and also to correspondents in all parts of the world. The "Unitarian Pocket Almanack" and the Essex Hall "Year Book" for 1898 have been issued; a copy of the latter has been forwarded to every subscriber to the Association of 10s. and upwards. The Committee have in the press a second edition, with a new introductory chapter, of Mr. Armstrong's book "God and the Soul"; arrangements are also in progress for reprinting the late Rev. J. Hamilton Thom's volume of discourses "Christ the Revealer," which has been out of print for some years. In the course of a few days there will be published the Rev. J. Estlin Carpenter's treatise on "The Place of Immortality in Religious Belief." The Rev. James Harwood has in hand the preparation of a small volume dealing with the life and writings of Joseph Blanco White. A large number of the more popular "Unitarian Leaflets" and "Tracts for the Times" are from time to time reprinted, and it is hoped that several new tracts will be issued soon.

Mission Work.—The Committee have now under consideration the grants to churches and missionaries for the current year. Every effort is made to work in co-operation with the managers of the Sustentation and other funds, so as to ensure that adequate aid will be given in all cases where the congregations are seeking to help themselves and to prevent, as far as possible, overlapping and waste of resources. Since the October meeting of the Council special grants have been paid or promised to the congregations at Blackfriars' Mission and Stamford-street, Braintree, Clydach Vale, and Pentre, Macclesfield, and other places. Services in the Welsh language, organised by several earnest Welsh Unitarians resident in London, are now held in the Council Room at Essex Hall on Sunday evenings. The Committee, in co-operation with members of the congregation at Cardiff, have arranged with the Rev. George St. Clair to conduct special services and deliver lectures expository of Unitarian Christianity in South Wales and the South and West of England for six months. His first work will be at Pontypridd and the surrounding district, to set Dr. Griffiths free to spend two months in North Wales on a missionary tour similar to the very interesting and successful tour made by him a few years ago among the Welsh-speaking people. Instructive reports have been received from the Rev. T. E. M. Edwards, the Rev. T. B. Broadrick, and the Rev. John Harrison respecting the work in which they are engaged as district missionaries. The Committee regret that the Rev. Dendy Agate has resigned his position of Superintendent Missionary in the Manchester District; the Committee recognise the able and faithful services he has rendered, and they hope that before long satisfactory arrangements will be made for carrying on and developing the work at Bradford, Chorlton, Heaton, and Urmston, now that the great bazaar at Manchester has furnished the District Association with ample funds.

McQuaker Fund.—The Treasurer's account for 1897 shows that the sum of £947 8s. 11d. was received in dividends and interest; a balance of £329 5s. 5d. was carried over from 1896. There was expended in ordinary grants £238 15s., in special grants £348 14s. 3d., and in the circulation of literature £135 13s. 7d. There is a balance of £468 18s. 8d.; but a grant of £500 promised towards the cost of the new church building at Kirkcaldy, which will soon be required, will more than absorb the balance in hand. The Rev. A. E. Parry has lectured at Dunfermline, Gallatown, and Perth; the Rev. Alex. Webster has lectured at Banchory, Buxburn, Ellon, Old Meldrum, Peterculter, and Stonehaven. The Rev. A. C. Henderson has settled as the minister of the new or revived movement at Paisley; the Rev. E. T. Russell has commenced his ministry at South St. Mungo-street, Glasgow. The congregation at Aberdeen hope to sell their present site and building, and to purchase a site in a better district, and to erect thereon a new church; the congregation at Kirkcaldy have now secured an admirable site for the erection of the new church which has been so long projected.

Indian Work.—The Committee hope that an announcement will shortly be made to the effect that at last a very able and suitable English minister has been found prepared to go out and reside in India for a period of three years. They trust that satisfactory arrangements will soon be made for carrying on and developing the various branches of the work in India which the subscribers to the Special Fund have made possible. Applications from many widely separated parts of India are received almost by every mail asking for Unitarian books or tracts. Upwards of 6,000 tracts and 250 books were circulated in response to these applications during the last six months. The Committee are glad to welcome to this country, and to commend to the Unitarians of England, Mr. A. M. Bose, of Calcutta, and Mr. B. Nagarkar, of Bombay, both of whom are now on a visit to England. Mr. Promotho Loll Sen and Mr. Ahmed Shah are prosecuting their studies at Manchester College, Oxford, and the Committee of the various Somajes at Calcutta will shortly proceed to select another Indian student to succeed Mr. Sen, whose two years' course will end at midsummer. The Annual Report of the Indian Committee, with an audited balance sheet, has just been issued to all donors and subscribers to the Special Fund.

Deputations and Meetings.—The President of the Association and the Chairman of the Scottish Committee attended as a deputation at the annual meeting of the Scottish Association held at Glasgow in November. Mr. Grosvenor Lee and Mr. Pritchard both reported their experiences and impressions to the Committee. The funds of the Scottish Association are unfortunately exhausted, and the grant-aided churches are now relying upon the McQuaker Trustees for all the external support they receive. It is hoped that the Unitarians of Scotland, though not very numerous or wealthy, will before long rally to the support of their own national Association, and do some good work in supporting and extending a knowledge of the principles of Unitarian Christianity in Scotland.

The Committee are very pleased to report that the provincial meetings of the Association held at Leicester in November were largely attended and very enthusiastic. Representatives from most of the churches in the Midlands were present, and the minister and congregation at Leicester were most hospitable.

The Late Mr. W. C. Clennell.—It is with deep regret that the Committee conclude this Report with a reference to the death of Mr. W. C. Clennell, one of their own number, which took place in December. Mr. Clennell had only served on the Committee for a comparatively brief period, but he took a close, warm, and intelligent interest in the work of the Association, and his presence and counsel were becoming increasingly valuable and useful. A man of wide reading, keen insight, and kindly disposition, he is missed and his loss mourned by all who were brought in contact with him. The Council will desire to join the Committee in expressing appreciation of his services and sympathy with his widow and family in their great bereavement.

The following additional Reports were also read:—

Special Services Committee.—The Special Services are under the care of a small Committee, of which Mr. J. F. Schwann is Chairman, and they have pleasure in reporting that Mr. Stopford A. Brooke's Services have attracted large and influential congregations in all parts of the country. He has already preached at Brighton, Bristol, Exeter, Gee Cross, Hackney, Hampstead, Ipswich, Leeds, Leicester, Liverpool, Manchester, Norwich, Nottingham, Richmond, Sale, and Stockport. Next Sunday Mr. Brooke will preach at Edinburgh, and a fortnight later in Glasgow. Arrangements have also been made for him to preach at London, Bath, Bolton, Chowbent, Bury, Taunton, Newcastle-on-Tyne, Southport, Monton, Bridport, Dublin, and Belfast. The Committee have still a great many applications which they are unable to deal with at present, but hopes are entertained that Mr. Brooke will find it possible to preach at a number of other places next autumn and winter. The Special Services Committee are much gratified by the interest which Mr. Brooke's visits have created in all parts of the country.

Revised Version Fund.—It is most gratifying to find that no less than eighty-eight congregations have from this Fund been able to obtain a pulpit copy of the Revised Version of the Bible. Five hundred copies of the New Testament have been placed at the disposal of the elder scholars in connection with our Sunday-schools, and they have all been applied for, and there are quite a number of additional applications now in hand, and it is intended to provide five hundred additional copies for circulation among applicants. The Committee have received in donations and subscriptions the sum of £73 1s. 6d., and they have expended £61 18s. 3d., leaving a balance in hand, which will soon be exhausted, of £11 3s. 3d. The Committee desire to

acknowledge the great earnestness and devotion which Mr. Julian Winser has shown in connection with this very important matter. The Executive Committee are quite willing, indeed desirous, to continue to administer a Special Fund for the better circulation of the Revised Version of the Bible, so long as any money is collected and sent to them for that special purpose.

The PRESIDENT, in moving the reception of the Report, referred in sympathetic terms to the death of Mr. W. C. Clennell, and dwelt on various points suggested by the Report. He also thought that they should add to the Report what their Secretary's modesty had not allowed him to put in—an expression of the great pleasure of the Council in Mr. Bowie's re-election as a member of the School Board. In connection with the grants made by the Association he felt it right to refer to some statements which had recently been made in a publication circulated among their churches, in which the Association was charged with usurping dangerous ecclesiastical power. That seemed to him an absurd statement to make. Nothing could be further from the thoughts of the Committee than the exercise of any such power; neither would any of their churches tolerate it for a moment. The funds of the Association were administered in the broadest spirit.

Mr. E. CLEPHAN wished to emphasise that point, and, from a long experience of the work of the Association, to bear his testimony to its desire in no way to infringe the liberty of the churches throughout the country.

The Rev. H. RAWLINGS was glad reference had been made to those papers in the *Seedsower*, which seemed to him a most extraordinary tissue of misrepresentation on the slenderest basis.

The PRESIDENT'S motion was seconded by Mr. LISTER, and unanimously adopted.

On the supplementary report as to the Revised Version Mr. CLAYDEN suggested that it would be very useful to circulate also a little book of the Bishop of Durham's, vindicating the changes which had been made in the Version.

Miss EMILY SHARPE pleaded for the publication of books which would help educated young people to a clearer knowledge of Unitarianism. Manuals of biography, she thought, would be specially valuable.

The Rev. W. G. TARRANT, Chairman of the Publications Sub-Committee, referred to the books of the Sunday School Association, but admitted that even more might be done in that direction.

Miss FLORENCE HILL said that something on the lines of Mr. Marriott's "Our Unitarian Faith" would be helpful.

Following a suggestion of the President's as to the early consideration of some modifications in the rules of the Association, particularly to ensure a periodical change in the membership of the Council, which would extend the interest in its work, and to secure a seat on the Committee for the ex-President of the Association, it was moved by Mr. DAVID MARTINEAU, seconded by Mr. J. S. MATHERS, and adopted, "That the Executive Committee be requested to take into consideration any desirable alterations in the rules of the Association."

THE LATE COUNTESS RUSSELL.

ON Sunday week the Rev. S. Farrington, preaching at a memorial service for the late Countess Russell in the Richmond Free Church, took for his text a verse from the Psalms: "They shall bring forth fruit in old age." In the course of the sermon he said:—"I expect," wrote the late Master of Balliol, "I expect a larger result from the last ten years of my life than from all the previous years." What a beautiful forth-putting of hope and youth from an old man! Not resting on work already done (though that was so much), but the determination to go on, to bear still more fruit. There are these rare natures who preserve youth, and buoyancy, and keen interest in the present—the open eye and the open heart—in old age; and we turn to them to rouse, and quicken, and inspire us. They keep on growing; they keep on learning; they keep on hoping. To that select band belonged the noble nature whom we commemorate to-day in thankfulness for all she was and is. I only desire to speak of her as I knew her, and I do not know a phrase that better expresses the total impression left by nine years' intercourse—that impression of youth of soul, of energy, of freshness, stimulus, cheerful, strong, unspent life which she created—than our text. When I first met her she had passed the three score and ten years at which the Psalmist draws the line of profitable human effort. The years we commonly call fruitful lay behind her. The rich experience of a varied life, the contact with so much that was of highest interest, so much that was illustrious, its loves and its friendships, its hopes or its ambitions, its cares, its disappointments, its bereavements, its many and singular felicities, were all garnered in memory—most precious to her, as they are to all of us. But she did not shut herself up to them. She remained open to that many-sided life of the world which encompasses our personal life, keenly alive to the struggles, the hopes, the endeavours of this present complex life of humanity, sympathising with its dull and short-sighted reaching after a good it dimly apprehends, sharing the disappointments of so many frustrated attempts, but always, always hoping, always believing that the desired good would yet be realised. So she remained fruitful in activity, fruitful in courage, fruitful in thoughts, always growing, always giving out, always receptive; and the limitations of age, as we commonly understand them, lay so lightly on her that we hardly perceived them. The hopes and aspirations which quicken youthful hearts, and which in most of us become so faded and limp as we go on in life, burned up in her to an ever brighter flame, and often made younger people ashamed of their quenched ardours. No doubt this was partly due to natural temperament, to an indomitable buoyancy and cheerfulness of nature which upbore her through the strain and storm of life, and made her rise to the wave instead of being overwhelmed by it. But, also, it rested on a deep and penetrating sense of God and trust in Him. From this she drew continual strength and renewal. She believed in a living God, a God who still is working through this tangled world, through the longings and strivings of His human creatures—in a God who still speaks to conscience and to heart, who still manifests Himself in noble and generous deeds, and in whose hands is the guidance and the issues of all affairs.

It is a great gift to us, as a Church, to have had so noble a nature and character in fellowship with us. We are the richer for the intercourse with her; for all the encouragement and all the stimulus she has given us; for all the memories she has left behind her; for all the eternal and supreme we have beheld in her. What, for ourselves, can we ask better, or more earnestly, than that a double portion of her spirit, a double portion of her courage, her fidelity, her unwearied activity, her secure faith, may rest upon us, enabling us to fulfil more nobly the ideal of our high faith and fellowship? This, may God grant us.

THE LATE MR. THOMAS ASHTON.

AT a meeting of the Committee of Manchester College, Oxford, held in Manchester, Jan. 31, it was moved by the Rev. H. E. Dowson, seconded by Mr. R. D. Darbishire, and resolved: That the Committee of Manchester College records with deep grief the death of Mr. Thomas Ashton, a trustee since 1854, a life trustee since 1875, a munificent donor to the Oxford Building Fund, and treasurer from 1860 to 1875. In him the College has lost one of its most devoted friends, a firm supporter of its principle of free search for the truth of God, labouring for years on its Council Board in the promotion of a high standard of culture for the ministers of religion trained within its walls.

The Committee recognises the great services to liberal thought on theological questions rendered by him on the Hibbert Trust, and the debt under which students of the College who have become Hibbert Scholars have lain to him for the interest which, as a Hibbert trustee, he has taken in their prosecution of their studies.

The Committee bear their testimony to the noble work which he did for higher education, and to his life-long efforts to promote civil and religious liberty.

The Committee desire to convey to Mrs. Ashton and the family their profound sympathy with them in their sorrow.

THE following resolution was passed at a meeting of the Flowery Field congregation, Hyde, after service on Sunday evening, Jan. 23. "The members of the congregation worshipping in Flowery Field Church desire respectfully to tender their sincere sympathy to Mrs. Ashton and family in their sad bereavement, and to express their deep sense of the loss sustained by the whole community in the death of Mr. Thomas Ashton."

ON Sunday week, Rev. Charles Peach, at the Upper Brook-street Free Church, Manchester, referred to the death of Mr. Thomas Ashton, who was a trustee of the church. "In our churches," he said, "public service, the worship of God in the service of man, has always been the ideal at which we have aimed. Church life with us has always been regarded as a means to this end. With us no denominational zeal and no success in church organisation could ever compensate for neglect of public opportunities and public duties. We can never think of our churches as circumscribing the limits of the divine activity or as offering the only opportunity for divine worship. God is present in the world, and in all faithful service there we are offering to Him acceptable worship.

Mr. Ashton had drunk too deeply of the spirit of our worship to fail of that lesson. By birth, training, and conviction he was a devoted adherent of our churches, and so he became, and throughout his long life remained, a splendid example of that ideal of self-sacrifice in the cause of popular progress which we have consistently upheld. When we take this fuller view of the life and activities of Mr. Ashton, any hasty expression of personal loss in his decease is checked by the sense of permanence which is the characteristic mark of his life and work. We shall miss his inexhaustible enthusiasm and his incomparable gift in counsel, but he himself lives still in the vaster and nobler local and national life which moves about us. Entrusted with great wealth and endowed with great force of persuasive intellectual power, he was happiest of all in the clearness of intellectual vision with which he selected objects of permanent value on which to lavish his means and his power. Mr. Ashton's name is associated with no trivial and superficial movements; he was the champion of no lost causes; but with singular and unerring insight he gave himself to the essential elements of national and human progress, and the work of his life is gathered up into the larger life of our day. Civil and religious liberty, commercial and intellectual freedom were the vast forces of social and civil progress to the shaping of which he gave himself with unstinted ardour and zeal. Compelled himself in his youth to seek from a foreign university the hospitality which a narrow orthodoxy refused him in the universities of his own land, he leaves behind as the monument of his labours a vast University college in which, as well as in many others for which it has been the pattern, "knowledge is no more a fountain sealed." Assailed in his youth by cries of hunger, artificially produced and maintained by a vicious class ascendency, his name is now indelibly inscribed amongst those of the band of men who struck down the barriers which men had erected to keep out the large bounty of God—thus helping to free for the people sustenance for both their intellectual and physical life. But greater than all his work in these and a score of other ways was the man himself, and greatest of all, to my mind, because so almost unique, in the way in which he kept in touch with, accepting the consequences of, and broadening with the vaster life to which he had himself helped so largely to supply the intellectual and commercial stimulants. We men cannot see the end from the beginning, and too often when what we suppose to be the end and consequence of the labours of our enthusiastic youth arrives we bitterly lament that ever we put our hand to the work, so timid and faithless do we become. It was not so with the late Thomas Ashton. He trusted the manhood for which he had worked so well; he accepted the social and political consequences of the earlier reforms which he had pioneered, and instead of hindering the present generation in its efforts to fight its battles and forge its links of progress, he remained to the last the beloved and trusted leader in all forward educational and political movements in our midst. Rare indeed is such continuing loyalty to the spirit and temper of their youth among men, and rare was the man who for so many years quietly and unostentatiously worked in our midst.

THE NATIONAL HOME READING UNION.—II.

THE Elementary Education Act has given to boys and girls, in the humblest ranks of life, the power to read. They leave school, and, in many cases, have no one to advise them how to use this power. Yet the craving is there, and must be fed. All around them, within easy access, lie the host of "penny dreadfuls" and poisonous cheap literature, which help to ruin morals and increase the criminal classes of the future.

"I have counted," says a well-known writer, "117 periodicals, issued weekly at a penny each, not one of which would I allow within my house. Hundreds and thousands of young people, mostly between twelve and seventeen years of age, are, week by week, keeping mental company with scamps in papers, wherein wickedness is described in detail and told in an easy jocular way, as a thing to be laughed at."

To all who care for the future well-being of England, these evil influences surrounding the rising generation must be a matter for the gravest anxiety; for all will agree that it is in youth, while the character is forming, that noble aims and pure thoughts must be instilled, if the after-life is to be worthy. Who is not familiar with sad instances of the result of bad examples, not only in life but in literature, which have polluted the minds of innocent children and led them to follow in the ways of thieves and vagabonds? It becomes a question of the utmost importance what steps can be taken to counteract this widespread evil.

We are reminded by George Eliot that we have among us now no white-winged angels such as were said in old times to take the tempted by the hand and lead them away from the city of destruction, but that chief among the Divine forces for the salvation of the world are human energies wisely directed.

And among the foremost results of these wisely-directed human energies comes the National Home Reading Union (Surrey House, Victoria Embankment, London), with a scheme for saving the children who leave our elementary schools from the "city of destruction," to which the pernicious literature which awaits them on every hand may be compared. In connection with the *Young People's Section* in the Union is published a brightly-written magazine, introducing and explaining the books recommended for reading, of which a list is issued from which choice may be made—high-class fiction, exciting travels, the lives of noble men and women attractively told, &c.; but the chief feature of the scheme lies in the formation of social circles, where the young members shall be led by comradeship and the influence of the circle-leader to talk about and enjoy books, which elevate character and lead to high aims in life.

And, first, of the circle-leaders. For this post no great talent is required; but there is need of enthusiasm and sympathy to make the weekly, or fortnightly, meeting attractive, to bring all kinds of interests to bear on the subjects of the reading, to curb the mischievous and impatient, and encourage the diffident members. There are numbers of cultivated young people among us gifted with leisure, energy, and a wish to be of use in the world, who might find a grand field of work in this circle-forming and leading.

Circles can be formed here and there and everywhere—among the boys and girls who have left our day-schools (names can always be obtained from the head-masters and mistresses) among errand-boys, choir boys, members of guilds and Bands of Hope, and specially by the teachers in Sunday-schools among the scholars and their friends: for the social reading-circle may serve to solve the problem as to how we are to carry the influence of the hour's lesson on Sunday into the every-day lives and pursuits of the children in our Sunday classes. The best place for the circle meeting is in the leader's house, where pictures and maps and other interests may be at hand: but an ordinary class-room will serve the purpose.

Perhaps (this depends on the class of children composing the circle) the earliest meetings may have to be entirely recreative—an amusing story may be read aloud, with singing or musical drill. But, by degrees, a new interest is awakened. Companionship and example brighten the young minds, and the wish to learn and to help spreads from one to another. The knowledge that a certificate can be gained when six books have been read is inspiring. By-and-by a book is taken home that some reading may be done before the next circle meeting. The parents begin to be interested in the circle doings, of which the children are eager to tell. The questions in the magazine are discussed in the family. An experienced circle-leader tells how one boy kept his father at home from the public-house for many a night by reading aloud Hawthorne's "Wonder Book" to him.

Some of the books and magazine articles are suited to children of older growth. A young shirtmaker, very poor, a member of the Y.W.C.A., with a thirst for knowledge she had no chance to satisfy, heard of the Young People's Section of the N.H.R.U., and longed to join a circle. Fourteen other young women were fired by her enthusiasm. A lady who heard of their wish offered to act as leader, and hold occasional circle meetings for them in her house. The committee of the Y.W.C.A. agreed to place copies of the books to be read by the circle members in the library of the institution, and the result is that a wonderful brightness has been shed over the lives of these hard-worked girls.

Sometimes, if the circle members are very poor, the subscription (1s.) and the purchase of books may prove a difficulty. But a wise leader will find plans by arranging for monthly payments, and the lending of books from one to another, or in other ways to meet the cost without injuring the members' independence. In its efforts for the elevation of character the Union not only tries to awaken high aims and raise the ideals and standards of ordinary life, it seeks also to encourage self-help and self-respect. The members must pay something, however little, in return for what they receive; still better, they are encouraged to help other people, and, as individual members, to contribute to the enjoyment of all in the circle. Concerning the circle-leaders' work one who has had great experience in it says:—"No one who has not begun can even guess at the interest and delight of it; how everything one reads 'comes in,' how illustrated papers drift into one's way,

just what one's members want; best of all, how one learns the hearts of one's scholars, and finds out fresh ways of helping them and the intense joy of sharing knowledge." FRANCES E. COOKE.

BODY, SOUL, AND SPIRIT.

THE magazine called the *New Orthodoxy* promises a monthly supply of "evangelical verities for thinkers and teachers," and sets about its work in a broad-minded way. Under the title of "What can we believe?" they will offer a series of papers directed towards helping their readers to reconstruct their theological system. This is all as it should be; theological systems, if we are to have any, must be reconstructed from time to time, just as scientific theories are amended and enlarged, to take in a fuller knowledge of the facts. The heresies of one age become incorporated into the orthodoxy of the next, when they have been looked at long enough to see that they contain only truth. The new orthodoxy may not yet be abreast of the best Unitarian thought and teaching; but it will probably assist many in their advance, and be a steadying influence.

In the January number, the Rev. Robert Tuck, the Editor, himself takes the article directed towards Reconstruction, and asks, "What can I believe concerning my own nature and relations?" The gist of it is that man is a spirit, temporarily lodged in a material body, and for a distinct purpose. On this subject, also, the comparative method is more or less used, and we are told what is taught by Otto Zöckler, by Swami the Brahman, and Baruchâ the Parsee. Mr. Tuck considers it too hastily assumed that we are living in a materialistic age, and believes that the disposition towards a spiritualistic explanation of life is altogether the stronger. This is supported by reference to the Psychic literature, which increases upon us day by day, and the influence which Theosophy is exercising upon current thought. It may be easy to discount these, as not having taken hold of many profound thinkers; but it is undeniable, we think, that the most eminent scientific investigators find "signs of something which they cannot catch." Suppose it should be said that spirit is the outcome of matter; then even Tyndall confesses that matter must have included within it at first the promise and potency of all that comes out of it at last. The sympathetic student of Nature perceives the manifestations of a Mind in Nature, to which his own is allied. Things are done, as by One who knows how to do them—as the Duke of Argyll showed in his "Reign of Law." Emerson was struck by the likeness of mind to mind in men; it seemed as though all the books were written by the same man! And then he discovered similar and greater intelligence, appealing to him as he tried to read Nature. Divine intelligence and human are as face answering to face in a glass. "The spirit of man is the lamp of the Lord," and is not "of the earth, earthy."

But the study of spirit is difficult, and the student is apt to get "in wandering mazes lost," and yet it may be a good thing to persuade people to think.

Some people are thinking now, or trying to think; and some ancient views and notions are being revived, and some eastern ideas are being propagated amongst us. The Theosophists talk about seven principles in man; and about repeated incarnations of the spirit in human bodies on earth. The popular notion is that the spirit is one and undivided, and man's nature comprises body and soul only. Mr. Tuck prefers to follow the New Testament psychology, which discriminates spirit from soul, and holds that man consists of body, soul, and spirit. He points out that the lower animals give evidence of possessing mind, will and affections, and not mere instinct: but these, he says, are not the attributes of the spirit. Man is body, soul, and spirit; lower animals are body and soul; and, therefore, the spirit is the real man. Probably the majority of Mr. Tuck's readers will agree with him that man is "a spirit-being, kin with God, placed under the limitations of a material body, for a definite time and for a distinct purpose." "I am in temporary relations with a material body and a material world, but my continuous, permanent, and *essential* relations are with the spiritual world. Through an agency I am kin with matter; in myself I am kin with God." "I am a spirit in material *relations*. These relations I ought to rule and use. If I do not, they will rule and use me. I am a spirit in *spiritual* relations. Those relations I ought jealously to conserve, and I must make earnest efforts to recover them if I have lost them."

The suggestiveness of the subject is shown when the Editor asks his readers to "think, then, of the Lord Jesus as a spirit-being, placed for a time within bodily and earthly limitations and conditions. . . . What he had to do in this world was what every man has to do in this world—to be true to himself as a spiritual being. . . . What appears to be the fact is that character in a spirit-being can only be made or tested by being subjected to the discipline of a material environment. . . . Wherein, then, lies the hope of a spirit-being's getting rightly through the discipline in material relations? The answer is plain and simple. He must keep up his vitality as a spiritual being, and that can only be done by maintaining close relations with he Great Spirit." G. ST. CLAIR.

THE CHILDREN'S COLUMN.

WHEN Jesus bade his "little ones," as he sometimes called them, be "harmless as doves," he said that which should have made the gentle bird for ever sacred in our eyes. Yet these are the tame birds, which, amongst us, are made the victims of the tamest sport that ever was invented. And what would he have thought if he had seen a woman in the crowd with a dead dove fastened to her dress? When his mother presented him in the temple, forty days after his birth, and thanked God for her first-born son, she brought a pair of doves as her offering. It was a mistaken gift, if you like, as we understand thank-offerings now, but there was no thought of self in it—only of God's goodness to her and of her gratitude to Him. But if she had worn a stuffed dove as an ornament, that would have been vanity, and vanity of a very coarse kind.

And yet there are Englishwomen who go up to pray with the plumes of herons in their bonnets—pretty silver sprays which have been torn off the backs of parent-birds left bleeding on the ground, their young more slowly dying in the nests close by. It is for them that gangs of hunters are sent through forest and swamp, at the risk of their own lives, to destroy (even to extermination) some of the loveliest and most inoffensive forms of life that earth can show. You would hardly believe me if I were to tell you how many millions of home and foreign bird-skins pass through London warehouses every year to supply the thoughtless demands of feather-wearing women. They have been told this over and over again, but they shut their eyes and go to church and chapel to hear what Jesus said about sparrows and harmless doves, and sometimes to sing "O ye Fowls of the Air, bless ye the Lord: praise Him, and magnify Him for ever." Isn't it strange?

Some day our descendants will turn over pictures of extinct species of birds, and they will read how feminine fashion had a great deal to do with their extinction, and perhaps they will think of us as we now think of savages who make a show on their persons of the things they have slain. I can understand, in a measure, the killing of a bird, but I cannot understand the wearing of it when killed. Killing is justifiable as a necessity, and a "painful necessity" is a necessity which is thought of with pain. What excuse can be pleaded for that taking of life, which is neither necessary in the doing, nor painful in the remembrance?

Our very fondness sometimes makes us unkind. People who live in large crowded towns like to have the birds of the country-side with them. Think what that means for the birds. Larks and linnets and goldfinches are taken by thousands in nets during their autumn flight, and sent up to the London fanciers, and sixty out of every hundred, it is said, die in their little cages (hardly larger than a brick) in a fortnight's time. Jesus said that God knows all that happens to a single sparrow; therefore He knows all that happens to the 60 per cent. I think it was the artist-poet Blake, who wrote:

"A robin redbreast in a cage
Puts all heaven in a rage."

He put it in that strong way in order that we might understand that God does not measure wrong by percentages. Injustice is injustice, whoever and wherever the victim may be. We do not cage robins, but there are other birds which can as little be taught to bear captivity; you might as well try to capture and tame the foam of the sea, and preserve its wild freshness under a glass case. It is difficult to lay down strict rules about children's pets—so much depends on the pets and on the children—but those who choose and allow them ought, I think, to consider whether they are encouraging a cruel trade, and also whether the little life that is to minister to a child's happiness will be robbed of its own. For any life that is maimed or marred or cramped, or thoughtlessly and wantonly forced into unnatural bondage, is not the life that God meant it to be.

Has it ever occurred to you as a curious thing that all our song-birds live inland, and that the birds which live on or near the sea have, to our ears, very discordant voices indeed? As far as I know, the rock-pipit is the only songster that inhabits the sea-shore. I am inclined to think that vain attempts to scream against the noise of wind and wave, and one another, long ago robbed them of all sweet tunefulness and power of soft modulation. The moral of this I leave you to draw for yourselves, for I think I have exceeded my space. E. P. B.

The Inquirer.

ESTABLISHED 1842.

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THE INQUIRER *can be had by order of any News-agent in the United Kingdom, or direct from the Publisher, 3, Essex Street, Strand, London, W.C. If by post, the prepaid terms are :—*

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LONDON, FEBRUARY 5, 1898.

ETHICS AS RELIGION.

THE publication by Professor HENRY SIDGWICK of a volume on "Practical Ethics,"* in which the first two of the nine chapters consist of addresses delivered by him as President of the Cambridge and London Ethical Societies respectively, serves to mark the importance of a movement which must be of interest to all earnest, religious minds. The aim of an ethical society, as stated by Professor SIDGWICK, is "to assist individual and social efforts after right living," and, further, "to free the current ideal of what is right from all that is merely traditional and self-contradictory, and thus to widen and perfect it." And in this volume there are studies of the Morality of Strife, the Ethics of Religious Conformity and Clerical Veracity, of Luxury, and the Pursuit of Culture, which make toward that most desirable end. Several of these addresses have already appeared in the *International Journal of Ethics*, which is another admirable product of the growing interest in moral questions, and the present year has seen the issue of a weekly paper, the *Ethical World*, of which the editor is Mr. STANTON COIT, representing the position of those who hold that "moral idealism is the substance of any religion that is good," and that theological ideas are no help to that moral idealism.

The growth of ethical societies, which hold regular Sunday meetings for fellowship and instruction, gathering in as members those who have ceased to find satisfaction in the fellowship and teaching of any Church, touches us in more ways than one. We cannot but rejoice that men and women should be kindled by such fine moral ardour, and with most unselfish purpose should set themselves to exalt the aims of life and to carry through practical efforts of social amelioration. But at the same time we must regret the conditions which have led to the formation of such separate societies, and feel it a rebuke to the Churches, as from another side the formation of the Labour Church has been a rebuke, that they have not accomplished for all the needs of men what, as organs of a true spiritual life, they were set in the world to accomplish.

There is no real opposition between the sovereignty of ethics and a quickening faith in the living GOD. This is declared also in the pages of the *Ethical World* by Mr. WASHINGTON SULLIVAN, in answer to a criticism of Mr. FREDERIC HARRISON'S. Speaking of KANT, Mr. SULLIVAN says: "To him there is nothing deeper, more fundamental, than the idea of ethical right or good. It is the first-born of that wisdom which is the ground of this wonderful universe of things. Man did not invent it; it was there in the world, in himself, like the stupendous facts of the physical order, which have been disclosed by the untiring industry of physical science. He did but *discover* it in the fulness of time, when he had learnt to know something of the dignity of his own being, and of the grandeur of the order of which he is a part. Such is the groundwork of KANT'S ethic, and on his ethic he builds his religion." Thus there is no separation, but the thought of GOD gives the right interpretation of the facts of the moral life, and an added moral power. This, we fear, will not be accepted by many of the Ethical Society teachers, and yet in our view it is the commonsense of moral idealism, and the Church rightly understood is the only perfect ethical society.

We do not ask for any "extra-mundane" sanctions of morality, but we ask that what is mundane shall be fully known in all its bearings, for then we find that moral idealism is not without GOD in the world, and ethics and religion are one, because there is in our life the strength of Eternal Righteousness. We rest in GOD, and the unfolding of our moral life, with clearer insight and loftier ideal, is the growing revelation of His will. Because in all the discipline and moral struggle of our life, in every battle for the right, it is not of ourselves alone, but there is that Eternal Power, not ourselves, making for righteousness, we are the stronger, and have a better confidence and an unconquerable hope.

This is what is laid upon our Churches to declare to the world, the truth of a present revelation, the strength of the living GOD. He gives us our knowledge of the past. He gives us the fellowship of CHRIST and of all faithful men. And He gives us our own field of duty in which to do the work of our day. Mind and heart and conscience must be open to all truth; the kindling light of a great ideal must be there; but we must not forget in whom we trust.

The existence of separate ethical societies must be, as we have said, a rebuke to the Churches—a rebuke to any slackness of effort, any failure of moral ardour and self-sacrifice. The completer truth of a living faith appeals to us, and we must ask, What is our service? What are we, who believe in GOD, doing for our fellow-men? What is our ideal, and what is our testimony before the world?

Our prayer is that the Kingdom of GOD may come. We believe that all those who hold to righteousness and love their fellow-men are working for that Kingdom, even if they know it not. But while we honour them what of our own faithfulness—what of our eagerness and strength in that high service? If the heavenly light is on our path surely there must be a double measure of willing service. The testimony of a living Church is not so much in words as in deeds, and in the ministry of gracious lives.

* "Practical Ethics: A Collection of Addresses and Essays." By Henry Sidgwick, Knightsbridge Professor of Moral Philosophy in the University of Cambridge. Swan Sonnenschein and Co. 1898. Price 4s. 6d.

THROUGH UNKNOWN PATHS.

O THOU who art of all that is
 Beginning both and end,
We follow Thee through unknown paths,
 Since all to Thee must tend:
Thy judgments are a mighty deep
 Beyond all fathom-line;
Our wisdom is the childlike heart,
 Our strength, to trust in Thine.

Be Thou in joy our deeper joy,
 Our comfort when distressed,
Be Thou by day our strength for toil,
 And Thou by night our rest.
And when these earthly dwellings fail
 And Time's last hour is come,
Be Thou, O God, our dwelling-place
 And our eternal home.

F. L. HOSMER.

THE CHRIST WINDOW IN MANCHESTER COLLEGE CHAPEL.

No Christ but this! whose manhood's panoply
Makes strength and noble beauty well agree;
 Whose eyes are truth:
Who comes not from dim chambers of the past
A ghostly woe to rob Hope of her last,
 But God in youth!
 Whose feet press earth!
 Who gives new birth
 To circumstance,
And bids the builders of the future take
Love for their architect, and life re-make;
 Mastering chance:
Till the God-given potencies of fate
Ennoble Time, and yield him true estate.

E. B. BETHAM.

SABATIER'S PHILOSOPHY OF RELIGION.*—II.

THE present paper will deal in the main with the Second Book of M. Sabatier's treatise—*i.e.*, with his conception of the position which Christianity holds in the evolution of the world's religious faith. We have seen that all religions involve the belief in a deity or deities who stand in personal relations with their worshippers. Hence in primeval times fear played a large part in the adoration paid to the supernatural beings on whose supposed volitions on Nature the good or ill fortunes of their worshippers were imagined to depend. With the development of scientific insight, however, this form of religious belief inevitably by degrees lost its vitality; and, though in the case of reflective minds it was sometimes replaced by a monotheistic conception of the Supreme Being as the unitary will out of which all the phenomena of the universe arise, this conception when held, as it often was in ancient times, apart from that sense of personal communion between God and the human soul which grew up in Judaism and Christianity, had, according to M. Sabatier, little or no religious value; not even so much by a great deal as had the old polytheistic faith in the

> Spirits or gods, that used to share this earth
> With man as with their friend.

Erroneous in form and largely unmoral in essence, as was this ancient religion of the Greeks and Romans, it at least kept alive, and, to some extent, satisfied the indestructible faith of the human mind and heart in real communion with that spiritual life which is manifested through the visible phenomena of the universe. The *form* of religious conceptions and dogmas is largely determined by the stage of a nation's intellectual and moral insight, and it naturally becomes more adequate as scientific knowledge and philosophical culture advance; but the *essential spirit* of religious faith ever has its source in the immediate feeling on the part of the believer of dependence on, and personal relationship to, the Self-existent God who reveals Himself within the individual consciousness. Piety, as Pascal says, is God sensible to the heart.

From the very nature of the case no scientific or philosophical *proof* of the self-revelation of God in personal relation to the individual soul is conceivable or possible. It is essentially a matter of personal experience; and the history of the world's religions is simply the record of the various modes and degrees in which the personal consciousness of God has actuated and inspired the inner life of humanity. Hence, too, there can be no final revelation of theological dogmas, though certain symbols, such as the conception of God as the "Heavenly Father," can never be dispensed with when religious men seek to give the best definite expression in thought and language to their sense of personal communion with the Eternal Self within. That all such conceptions, however, according to M. Sabatier, are, and must be, symbolic and suggestive, rather than dogmatic, will be seen when, in the next and concluding paper, we treat of our author's view of the relation of Religion to Dogma. With regard to the essence of religious Revelation M. Sabatier thus expresses himself:—

> The object of the revelation of God can only be God Himself, and if a definition must be given of it, it may be said to consist of the creation, the purification, and the progressive clearness of the consciousness of God in man—in the individual and in the race. From this point of view, I see very clearly that the revelation of God never needs to be proved to anyone. The attempt would be as contradictory as it is superfluous. Two things are equally impossible: for an irreligious man to discover a divine revelation in a faith he does not share, or for a truly pious man not to find one in the religion he has espoused and which lives in his heart. With what, moreover, and how could it be proved that light shines except by forcing those who are asleep to awake and open their eyes? All serious Apologetics must insist as a necessary starting-point on the awakening and conversion of the soul.

As was pointed out in the previous paper, M. Sabatier holds as the basal principle of his philosophy of religion, that within the consciousness of all human beings is the implicit or explicit feeling or faith that not only their individual existences, but *all* existences, material or mental, depend on and are unified by, one self-existent principle or Spirit, who is creatively present in every mode of existence, and who reveals Himself directly in the reason, the conscience and the heart of His rational creatures. It was this consciousness of communion with the ultimate ground and cause of all existences which justified Descartes, the founder of modern philosophy, in maintaining that both human souls and the so-called material universe derive their existence from a common source and have a common aim. Accordingly, when the scientific observer points to marks of Design in Nature, or the philosopher gives reasons for holding that all the energies in the universe spring from one eternal unifying Will, these thinkers are happily *confirming*, but, mark you, not *creating*, that faith in the rational, moral, and spiritual unity of the cosmos, the indestructible basis of which lies in the more or less vividly felt presence of the all-embracing God in the inner life of the dependent human soul. Hence the teleological reading of the universe, about which scientists and philosophers dispute, is already presupposed and prophesied in the religious constitution of the spirit of man. And what is all-important to notice is, that the teleology which religious experience inspires and supports possesses a depth and significance far transcending all the evidences of cosmical purpose which science and philosophy alone can discern and expound. Apart from spiritual discernment the cultivated mind sees in Nature only an aggregate of modes of energy and life which conduces to the preservation and evolution of the various races of animated beings, but which appears at the same time to be indifferent to the welfare of individuals, and, in the case of rational beings, to their moral deserts.

But the teleological faith which the self-revelation of the Eternal in the religious mind and heart infallibly engenders, and which is embodied in the world's highest religious literature, is far from stopping short where our present scientific insight ceases. This religious experience prophetically and confidently proclaims that in the case of His rational and moral creatures, at all events, the Father within them deals with them not in the mass alone, but individually and personally; and that the very uniformity of His energising in the lower stages of evolution is but the preparation and the necessary basis for that free inter-communion between the rational soul and the indwelling God in which the divine purpose which runs through all the ages finds at length its fulfilment. As Dr. Martineau truly says at the close of the noble sermon which enriches the first number of the new issue of THE INQUIRER, the moral and spiritual experience in us "that reflects the inner essence of God's Spirit, is accordingly our ultimate oracle of His presence as the God of living holiness, the still small voice of revelation, to which we should more reverently listen than to the thunders of the tempest and the sweeping of the winds."

Paul profoundly teaches that "we *know* in part and *prophesy* in part." It is the characteristic error of the dominant thought of our time to suppose that the sphere of insight which is entered by way of prophecy or faith, the truths, that is, which are held on the tenure of personal religious experience and the firm assurance of which varies with the depth and genuineness of that experience, are relatively fanciful and unimportant, when compared with the knowledge of scientific facts and laws which is gained by induction from the evidence of the outward senses. It is passing strange that those who thus call in question the validity and worth of spiritual discernment do not see that history and biography unquestionably prove that these prophetic beliefs, or matters of faith, the source of which is to be found in the vivid spiritual experiences of the divinest souls, are precisely the influences which have been immeasurably more conducive to the highest blessedness and moral growth of individuals, and to the development of a grand and healthy social and national life, than all the great scientific discoveries and intellectual speculations of this or any other age.

Of course, if there were self-evident contradictions between the phenomena of Nature and the prophetic utterances of the religious mind and heart, we should have an irreconcilable conflict between science and faith in the highest degree tragical; but as M. Sabatier and Dr. Martineau, along with many other profound thinkers, eloquently and, as we think, successfully contend, no such self-contradictions can be shown to exist; and the fact that many persons in the present day think that they see them is due in part to a forgetfulness of the extremely superficial nature of our present knowledge of the resources of the universe, and in part to irrational notions concerning the supposed absolute character of God's omnipotence.

This long preamble, in which we have ventured to depict the essential features of M. Sabatier's thought in our own language, is quite necessary to the understanding of the ground on which M. Sabatier considers Christianity to be the highest, and, indeed, the ultimate and universal religion. We have seen that science and intellectual culture are immensely valuable as furnishing needful conditions for the more adequate appre-

* Outlines of a Philosophy of Religion based on Psychology and History, by Auguste Sabatier, Dean of the Faculty of Protestant Theology, Paris. Translated by the Rev. T. A. Seed. Hodder and Stoughton. 1897. Price 7s. 6d.

hension of God's self-revelation in the individual soul, and for the harmonising of religious faith with man's advancing knowledge of the universe. Still, all these conditions are fruitless if the consciousness of personal relationship with God and of self-surrender to God is lacking.

Now it is evident that Christianity is *par excellence* the religion which proclaims not only that the most real and living personal relationship between the human spirit and God exists, but also that this relationship is of the most intimate nature. The following quotation indicates M. Sabatier's view of the connection between Christianity in its origin and the contemporary philosophical thought, and it also makes clear his conviction that all real religions spring from the profound consciousness of God in some pre-eminently religious soul :—

> The conquests of Alexander and the extension of the Roman Empire greatly enlarged the horizon of ancient thought. The philosophers in the time of Cicero and Seneca had already risen from the national idea to that of the human race. It must not be supposed, however, that the universal religion sprang from the philosophic or religious syncretism of the later ages of Græco-Roman civilisation. The dissolution of the national religions had preceded that of political nationalities, and, so far from creating anything universal, the morbid curiosity of minds denuded of all national tradition abandoned itself to individual superstitions the most exotic and monstrous. Christianity was born not in Greece, in the schools, nor in Rome, at the foot of the throne of the Cæsars, but in a race the narrowest, the most fanatical and intolerant that ever existed, and in the heart of a Son of Israel whom no extra-Palestinian influence seems ever to have reached.
>
> Nowhere is a universal religion the fruit of an unconscious evolution, produced by the action of fatal and external laws. It presents itself everywhere as an individual creation, as the free and moral work of a few elect souls, in whom tradition by a profound crisis is purified and enlarged. This was the *rôle* of Confucius, of Buddha, of Socrates, of the prophets of Israel, of Mohammed in Arabia. All of them were reformers of the religion of their ancestors. They did not discover the universal religion outside themselves, but in their consciousness and personal piety.

M. Sabatier, accordingly, regards the religious consciousness of Jesus of Nazareth as the fountain-head whence the Christian stream has flowed. The Jewish race, narrow and fanatical as it originally was, furnished the necessary condition for the birth of Christianity because it not only recognised the personal relationship between God and the soul, but also emphasised the Conscience as the voice of God. Hence in Christianity the dualism between Theology and Morality disappears, and the advancing moral ideal becomes one aspect of the progressive self-revelation of God in humanity. Of the three great religions of the world which are frankly universalistic—viz., Buddhism, Mohammedanism and Christianity—M. Sabatier regards Mohammedanism not as an original religion, but as an inferior form "of Christianity accommodated to the needs and to the mental stature of semi-civilised Semitic peoples"; and he contends that it can only survive and become universal as it approaches the moral principle of Christianity in order, in the end, to become one with it. His characterisation of Buddhism is well worth quoting. Admitting the originality of that religion, he maintains that it is afflicted with an inward dualism which must eventually ruin it.

> From the beginning, he says, there have been two Buddhisms: the one, an esoteric philosophy for the use of sages convinced by experience of the vanity of all things, suffering from the essential evil of existence and aspiring to Nirvana. It is an unfruitful mysticism, because it is Atheistic. The other is popular Buddhism which sinks and dies into puerile superstitions and into the grossest polytheism. From which we may conclude that Buddhism only becomes universalist when it ceases to be a positive religion, and that where it still remains a religion it is anything but universalist.

In Christianity alone, contends M. Sabatier, do we find combined all the essential conditions of an ideal or universal religion. Christianity agrees with Buddhism, and with modern Ethicism, in maintaining the inseparability of Morals and Religion, while it escapes the atheism, or anti-metaphysical positivism, on which these so-called religions are at length inevitably wrecked. It agrees with Judaism in insisting on the essentially personal character of the relation between the soul and God, while it wholly transcends Judaism in its realisation of the profoundly intimate nature of that relationship. The Jewish conception of God as the ideal of righteousness still left God outside the soul. It is only in Christianity that God "becomes internal to the consciousness. The Heavenly Father lives within the Son of Man, and the dogma of the God-Man, interpreted by the piety of each Christian, not by the subtle metaphysics of the doctors and the schools, becomes the central and distinguishing dogma of Christianity." It must not be supposed from this that M. Sabatier regards the personality of Jesus as in any way essentially different from the personalities of the rest of mankind. He shows not the slightest sympathy with such neo-orthodox theologians as Canon Gore and his followers; and, indeed, dismisses almost with contempt their favourite dogma of κένωσις "as a heresy at once modern and semi-pagan, a theory according to which the pre-existent and eternal Deity commits suicide by incarnating Himself in order gradually to be re-born and find Himself God again at the end of His human life."

And now the important question arises, What is the essential difference, if any, which separates M. Sabatier's conception of Christianity from that which is prevalent in our Free Churches? The only difference we can discern is that while our author emphasises, not indeed too strongly, but, as we are inclined to think, too exclusively, the emotional or spiritual side of religious experience, our preachers and theologians are apt to dwell so much on the intellectual and ethical approaches to the knowledge of God as to almost fail to recognise the vital truth that God's living presence may be felt as really and vividly in all the higher affections and aspirations of the soul as in the solemn voice of the ethical imperative. Lingering in the outer court of deistic and Judaic conceptions of the Eternal, some among us fail to grasp the full significance of the words of the apostle, "He who loveth not, knoweth not God, for God is love." These words have a vastly deeper import than is expressed by saying that the personality of a good man in some measure *resembles* the grander personality of God. They mean that the soul that is wholly actuated by divine love becomes in a very real sense to some extent a "partaker of" the very life of God. As M. Sabatier expresses it:

> God is the place where spirits blend. (*Dieu est le lieu de rencontre et de réunion des esprits*) In rising towards Him man of necessity passes beyond the limits of his own individuality He feels instinctively that the principle of his being is also the principle of the life of his brethren. In the same religion, souls the most diverse, being affected in the same manner, become related to each other, and form a real family united by closer, stronger bonds than those of blood. The religious life is a higher region. Those who rise into it feel the barriers fall which hemmed in their existence. They become free; they penetrate the souls of their neighbours and feel themselves to be penetrated by them; and all live one life, which, although it be larger and almost universal, is none the less very personal and very intense.

A sure test by which we may learn the extent to which the Christian spirit has taken possession of the souls of men is the degree in which religion has proved capable of transcending, without effacing, distinctions of rank and wealth, and of awakening a far deeper and holier sense of union and relationship than can exist in those exclusive social sets and cliques, undue absorption in which proves so stifling and paralysing to all the higher forms of moral and spiritual life. The unselfish public spirit and the devotion to good and great causes which animate a goodly company among us, proves beyond a doubt how genuine is the religion which inspires and sustains this high behaviour. Still, it is open to question whether, with us as a body of believers, religion has passed wholly beyond the Hebraic stage, and whether a deeper and warmer sentiment of religious brotherhood would not grow up among us, if we more fully realised and cherished that consciousness of a common life in God, which not only brings men together for worship, "but makes them live in each other, blends them into one soul in which each of them finds itself, multiplied, as it were, by all the rest."

To those of our readers who feel with us that this is a question which calls for serious consideration we would warmly recommend the perusal of M. Sabatier's earnest and eloquent exposition of the essential features of the Christian faith; for in the relationship between God and the soul, which is there depicted, will be found at once an indestructible basis for the completest individualism, and also a principle of social and religious union the warmest, the most binding, and the most inspiring that can possibly be conceived.

CHARLES B. UPTON.

EXTRACT FROM A LECTURE ON 'FOODS AND THEIR VALUES," BY DR. ANDREW WILSON, F.R.S.E., &c.—"If any motives—first of due regard for health, and, second, of getting full food-value for money expended—can be said to weigh with us in choosing our food, then I say that Cocoa (Epps' being the most nutritious) should be made to replace tea and coffee without hesitation. Cocoa is a food; tea and coffee are not foods. This is the whole science of the matter in a nutshell, and he who runs may read the obvious moral of the story."

SALVATION BY FAITH.

The third edition of a little essay on "The Protestant Faith," by D. H. Olmstead, is a well-printed book, quite creditable to its publishers.* The essay itself, too, in substance about forty years old it seems, is a thoughtful production very well worthy of its origin in a Young Men's Christian Union. It must have been admirably calculated to awaken thought and stimulate discussion.

We judge, however that the author thinks it is more. He has put forth a certain thesis. He sends it out into the world and waits to see its effect. Occasionally he sends forth a revised edition, and looks to see how the religious world is coming over to his side. His essay is a protest against Salvation by Belief: it attempts to prove that to seek for personal salvation is not a moral act; further, that belief is a purely involuntary action, and therefore cannot be made the base of a moral judgment; finally he objects to the statement that there are any truths "which are no longer properly in debate." Such a statement is exactly what he cannot endure; the battle of the present day is investigation against assumption. All these are interesting suggestions. They would furnish matter for a special sermon or two, or for one or two mutual improvement debates. But, by the time that the churches have come over to Mr. Olmstead's opinion, they will have come to various other matters as well. This essay furnishes no final statement of the problems with which it deals, and the reader is somewhat surprised that an essayist who could write so lively an essay forty years ago has got no further yet. If we were all to adopt Mr. Olmstead's belief, we should immediately need a new set of missionaries to remind us of forgotten truth. For, spite of modern Liberalism, there is a certain moral element in belief and a certain truth in the doctrine of Salvation by Faith. Stated in the bald, unqualified terms of a half-penny tract of the Religious Tract Society, it may be misleading to set forth as the one paramount duty of the reader, to save his soul, and the one infallible means thereto a belief in Jesus Christ. But the sayings are not mere unqualified stupidity.

Is there not a moral element involved, when a man, who has been but a tool-using animal, who has been dull and blind as regards all the best possibilities of his nature, gets to believe that he has a soul worth saving? That belief is not the involuntary deduction of a syllogism. It is something that involves the will and the affections of the man. He did not believe in himself, and now he does; he did not fear God, and now he fears God only; he lived in time, and now he lives in eternity. Were it absolutely correct, as it is not, to say that all this new experience comes upon a man as an involuntary conviction, there would still be a good deal of responsibility connected with the mere fact of putting oneself in the way, or keeping out of the way, of this irrepressible conviction. Seeing is not an involuntary action to people who have full use of their eyelids. When our Tract Society's leaflet tells a man to *believe*, it in effect tells him that he is living in a world of spiritual realities, and that it will be his fault and not his misfortune if he does not learn the higher possibilities which God has ordained for him and which Christ has expounded for him.

Very often all this is set forth in language crude enough: a man is threatened, not with failure but with hell; he is promised, not a fuller and nobler life on earth, but a heaven of rest and music hereafter. But beneath the crude language is a truth which no discussion of the freedom of the will can undermine.

This matter of personal salvation and salvation by faith seems likely to be emphasised too little rather than too much. In accordance with the desires of our essayist, the churches are inclined to minimise the test of faith and to emphasise the test of character. In this matter they are acting wisely and adapting themselves to the times. But, if they should go so far as to devote their attention exclusively to external morality, if "twenty shillings in the pound and no devil" should be considered a sufficient creed, we should need a new Luther or a new Paul to preach a new reformation. Conventional moralities become as soulless and meaningless as conventional ceremonies. St. Paul would find the morality of the man who did not get drunk, and did pay his debts, to consist of but "beggarly elements" after all. Not wrong or false elements, but poor and inadequate. And Paul would be right. No doubt we have had to amend Paul's formulas. A belief that God raised Jesus bodily from the dead would not help us in any way; it would furnish an intellectual puzzle rather than a moral stimulus to many of us. But that God raised Jesus up from the Jewish nation, and sent the messengers of Christ to the heathen world; that His providence has kept the religion of Jesus in the world from that time till this; that the Christian conscience is still the highest court of appeal, that we are able to test our commonplace moralities and our ecclesiastical dogmas in the light of his life—these are significant facts for us yet. We may blunder in our definitions of life by faith, we may become paradoxical as soon as we endeavour to formulate the truth that underlies salvation by belief; but we shall always know as long as the memory of Jesus remains, that the phrase, life by faith, represents a reality immeasurably beyond life by moral rules. And when, dissatisfied with ourselves and our attainments, we are ashamed to find ourselves so hopelessly behind our own hopes and ideals, we shall not depend very much upon the new set of rules that we have framed for a new year, but instinctively feeling where the great and fundamental defect must be, we shall cry "Lord, increase our faith." It would be but very doubtful gain if, in their re-action against a supposed saving power in dead dogmas, the churches should forget the saving power of faith; if, in their disgust at the notion of imputed righteousness, they should forget that there is a "righteousness of God"—a righteousness going as utterly beyond conventional moralities as its reward is independent of commonplace opinion. To forget that or to doubt it would be to lose the key by which alone the lives of the best men in every age, and the life of Jesus Christ pre-eminently, become intelligible. J. Ruddle.

* G. P. Putnam's Sons, New York and London.

Does God Care? The second edition (revised) is now ready. One shilling. London: Elliot Stock, and all booksellers.

CORRESPONDENCE.

[*The Editor is not responsible for the opinions expressed by correspondents.* Letters cannot be inserted without the writer's name; *and all private information should be accompanied by the name and address of the sender.*]

THE WORK AT TUNBRIDGE WELLS.

Sir,—We, the workers at Tunbridge Wells, must thank Mr. Page Hopps for his kind and generous tribute of appreciation of our work. But he has several misconceptions as to its character, which, if you will allow me, I should like to correct.

Our work is not by any means "ideal." It is only a small effort made by a few friends, mostly working-folk (our membership being under forty), and under conditions which are not so favourable as those existing in many towns, to maintain the cause of unfettered religious thought.

But we have re-introduced an old method of carrying it on, which has so far proved to be quite as satisfactory in its results as that which prevails in most of our churches, and one which is greatly less expensive.

Much of the work, both in and out of the pulpit, is done by members of the congregation. Some is done by friends of members, of whom the Committee approve, and who do not belong to the Unitarian body. Then, again, generous lay and ministerial help is given by the Provincial Assembly. Our aim, however, has been to draw upon our own resources more and more. Religious work creates a taste for things spiritual. The thought required for an address develops the soul and mind of the speaker. The responsibility of the position of preacher develops character and earnestness. When pew and pulpit interchange they can feel for one another; when both enter the same material battle during the week, "waged against want," and have to meet the same temptations, there is a bond of unity and helpfulness developed between them.

Many will ask, Do these results follow in practice? Well, we have only worked thus for about three years, and our numbers are not large; but, speaking from my own knowledge, I can safely say that the influence of a participation in the preaching of the Church has had a lasting and deep effect, visible to all, upon those who have cast aside timidity and reserve and have generously come forward.

If one object of Christianity is to draw forth the gospel which is in men (too often latent, but always there); if it at all consists in stirring up a deeper reverence for "the things which are not seen"; if in any sense it means the awakening of the inner and the raising of the outer life, then some of our members know that it has not altogether failed with us.

It is surprising on how small a sum we have found it possible to live as a religious body and to do our work. We are never in debt, and instead of having financial support we are able to give it to outside work.

Mr. Hopps asks, "Is the Tunbridge Wells plan possible?" It exists, and that is sufficient answer. Such a movement could be started anywhere if there were only *workers* (money cannot do it).

Finally, I agree with Mr. Hopps "that we want worship as well as papers." And

this, I think, has been the deepest wish of most at Tunbridge Wells. Whether we have attained this great end can only be judged by those who hear and see for themselves. But even worship will be empty and vain unless those who partake in it enter the great battle outside the Church, and there join the ranks of those who are fighting for the social amelioration of the mass of our brother men. Here is a field for preacher and pew alike, and it is here that the true fervour and appreciation of the calm moments of religious worship are gained.

F. Lawson Dodd.

MILLAIS' "BUBBLES."

Sir,—What is Mr. Fripp's authority for saying, in the sermon reported in your issue of the 15th ult., that Millais painted a picture, for money, to advertise Pears' soap?

Surely the hitherto accepted story is that Millais painted the picture "Soap Bubbles" in the ordinary way, and exhibited it in the Royal Academy, and Messrs. Pears bought it, and made use of it to advertise their soap—which is very different from Mr. Fripp's version.

J. Cogan Conway.

"CHRISTIAN" WORKERS.

Sir,—We have recently had a striking illustration of how the term "Christian" may be abused.

Having for many years been intimately connected with temperance work, on our removal to Harrogate my sister and I expressed our willingness to join the Women's Temperance Association here. A friend proposed our names in due course, but they were rejected on the ground of our Unitarianism. The above society is called a "Christian" Temperance Society (save the mark!) In addition to the member who proposed our names, another protested against the decision arrived at. It is evident that Temperance is not the main object of this society, but a very narrow sectarianism. We feel, however, that there is real work before us, and that it is high time Harrogate had the opportunity of a more intimate knowledge of Unitarianism.

Clara C. Lucas.

"VAIN GAUDS."

Sir,—The greatest known sufferer from the ironic diathesis was Socrates the Athenian. The faculty in his day called it a "corruption of youth," and held that the internal exhibition of hemlock, in maximum doses, was indicated. As I feel sure such a treatment would disagree with me, may I translate the symptomatic words into the *oratio recta?* Mr. Stych thus quotes and italicises:—"Newhall Hill Church is built upon the Sunday-school, and so well built that, when a few *vain gauds*, such as *painted windows*, were lately added at a cost of £1,500, the old scholars thronged the receipt of custom, eager to contribute." By which in unadorned sincerity is meant:—So great is the love still felt by past pupils for that well-managed Sunday-school, so practically does it reveal itself, that, not content with maintaining school and church in full efficiency, it overflows upon the sanctuary and makes it beautiful. If I call the added ornaments "vain gauds" (*i.e.*, superfluous delights) it is only by contrast with the harmless, necessary white-wash which some of us toil after in vain. A man starving for bread thinks butter a redundant luxury. Please let me add that I did not know the window was a memorial.

In reference to another clause in my letter, I should like to say that a portrait of the Rev. W. J. Clarke, with an appreciative account of his wonderful work at Hurst-street, appears in the *Birmingham Owl* of the 28th ult.

E. W. Lummis.

AN EXPLANATION.

Sir,—The morning service at Framlingham is something more than a "figure of speech." Some—Mr. C. P. Dowsing in particular—make sacrifices to attend, and for the minister it means a six miles walk without dinner so as to be in time for Bedfield afternoon school and service.

The evening services are not conducted entirely by the visiting preachers. They come to assist, and not to supplant, the minister, and confine their services to Framlingham to save the expense of a conveyance to Bedfield. Prior to the present arrangement there was a monthly evening service in addition to the "figure of speech," and the minister continues to conduct these services as before.

To conduct three services every Sunday and to act as organist at each, to assist in school, to walk twelve miles (for some time eighteen), often over bad roads, and in most severe weather, is as much as could be expected from any minister, however strong, physically and intellectually, he may be.

Alfred Amey.

Feb. 1.

A NEW "SOCIETY OF FRIENDS," OR MODERN "BROTHERHOODS OF THE CHRISTIAN LIFE."

Sir,—When any step in the right direction is taken, all who think it right should express sympathy, however just the sense of their own insignificance. I therefore avow my approval of the Tunbridge Religious Society's effort to do without a paid ministry, and beg leave humbly to second Mr. Hopps' word of encouragement, and to express the opinion that moribund congregations—"everyone that is in distress and everyone that is in debt, and everyone that is discontented"—had better set to work and do likewise. "What man hath done man may do." The cottage churches of the first century have virtually repeated themselves whenever a Pentecostal influence has given new form to Christian life. Consider the initials of Methodism! Consider the genesis of our northern congregations of working men! We have only to go back to 1 Cor. xiv. for hints—for fossil remains—sufficient to afford even working plans of Spiritual Mutual Improvement Societies that might grow up into new Bethels.

Premising that I mean *ditto* to all that Mr. Hopps has said in his letter, there appear to be four important gains fairly deducible from thus democratising our worship.

1. Obviously first, is help to the settled minister in illness or enforced absence. There is something pathetic in the necessity, at present felt, even in the poorest congregation — of importing "supplies" from their native surroundings—to display their weak points before unsympathising strangers. There must be in every congregation those who could read if they cannot speak, thereby being on a par with nine-tenths of so-called regular preachers, or who could pray if they cannot preach—and most of us need prayers more than sermons.

2. In many a town where a shut chapel pains the heart of zealous "Unitarian" there are those who pine for congenial worship, and could well give it to themselves if they would!

3. Such small meetings, trusting in themselves, would form excellent seed-plots, upon whom would fall like dew from heaven that most admirable new grace of "Apostolic Succession," whereby one at least of our gifted preachers copies Paul, going round "confirming the Churches." The men who have the gift would thereby be used with due consideration for their years and value.

4. But last, and most of all, cultivation of self-help within our congregations would (one may foresee) put a "happy dispatch" to that hitherto incurable fatal result of our (British) departure from Roman Catholic models: the expecting from one man two discourses in one week! Hearers are quite convinced that the best development of one spiritual thought is enough for them to meditate upon. Yet they expect a "minister" to evolve and put into form *two!* Self-help would surely make amendment possible here!

William H. Herford.

In reference to our last Provincial Letter we have also a letter from the Rev. R. H. Fuller, of Halstead, noting that Braintree is not an offshoot of Halstead, but a movement of independent growth, and expressing the opinion that East Anglia is not such a stranded district as Mr. Daplyn thinks. Mr. Fuller asks whether Dr. Barrett and Mr. Shakespeare of Norwich would endorse Mr. Daplyn's lament, and adds that at Braintree and Halstead religious movements were never more active. At Braintree there is a congregation quite unsectarian of men only, 600 to 800 strong, every Sunday afternoon (in addition to ordinary congregations), which Mr. Fuller has more than once addressed, and he adds: "Everywhere there seem to me signs of the influence of mustard, good Norfolk beef, and Essex corn, not of poppies and despair, or tombstones and mope."

Religion is too exclusively associated with the more serious aspects of life. Self-restraint, self-sacrifice, self-control—these come first with those who acknowledge God and duty; but if one has been brought into right relation with the Higher Power, and is trying, as best he can, to conform his life to its evident purpose, there is no reason that he should be mournful or dejected, even if he has failed again and again. Indeed, it is hard to see how anyone who really and truly believes in God can be unhappy, for he alone can have that faith in ultimate good that makes it possible to endure all that seems so sorrowful and depressing. He alone can meet any trial with cheerful courage, confident that Infinite Goodness and Infinite Power must be doing all that can be done, and that, in His own good time, all will be well.—*The Pacific Unitarian.*

PROVINCIAL LETTER.

BELFAST.

IF I speak of the position of our Belfast churches rather than of the churches of a wider district, I have this reason for my narrower survey: that not alone is there a more general notion here than in England that a minister should stay "at home" on Sunday and speak to his own people, but even if he wishes to take service elsewhere, railway travelling here is not what it is in Lancashire, and trains are awkward. Only this let me say: that, in fairness to both ministers and congregations in country districts, it should be borne in mind that here in Ireland we have very exceptional difficulties to meet. Not only has the total population of the country declined, falling from eight millions and something to four millions and something in half a century, but there is a steady current of life, young life especially, setting from the country districts towards two or three chief centres of population. If in England the lament is sometimes raised that country congregations are losing valuable members who drift into the large towns, how bitter must the cry be here! Even the great Presbyterian Church recently up-lifted its voice, bespeaking sympathy for suffering country churches. And among our own people in more prosperous neighbourhoods, especially by those who have some cast-iron principle to defend, it is sometimes forgotten how much the loss of even one family may mean in the life of a small congregation, and to the work of a hard-working minister. When we of the Northern Capital learn that another and another of our country families are coming to settle in town, it is not without a thought of sympathy for the churches they leave that we bid them welcome and try to make them feel at home among us.

In Belfast, I think, our churches are fairly prosperous. The "Second Congregation" has quitted the ground it has occupied since 1708, and gone a mile away, into a quieter and residential neighbourhood. The new church is all beautiful within and without, and has written upon itself its new name "All Souls." There's a debt upon it, and a pretty heavy one; but neither Mr. Fripp nor his people are in despair about it or regard it otherwise than as a stimulus to zeal. Friends of the light sincerely desire that soon the "All Souls" people may be clear of debt and have their beautiful church as their very own. Our York-street congregation cleared away its adverse balance of near upon two hundred pounds by a sale of work a year ago, and is quietly and faithfully playing its part. Mountpottinger finds itself cramped for room, and has in view a scheme of Church extension. The "First Church" keeps its place at the very centre of the city, "where merchants most do congregate," and is content to take the mingled good and ill of such a position. We have a Domestic Mission to the Poor, with a little Mission Church and a minister's house in the heart of a crowded neighbourhood. Mr. Patterson is shortly to resign his duties as missionary and return to England. Whoever may succeed to the work, he will find two things certainly: a splendid field of labour and earnest and steady support. On the whole, while we do not feel that out of our three hundred thousand people the Free Churches have yet got their rightful number, we are very far from losing faith in our cause; we "thank God and take courage."

And we have this cause for thankfulness: that our people do come to church. I believe it to be true, whatever the truth may be worth, that here in the Irish North far more importance is set on church membership and church attendance than is generally assigned to these things across the Channel. To be sure we have our difficulties; we have our discouragements; and they are much the same everywhere. We have the man who cannot see that anything comes of it all, and wants to be at something "practical." We have the impatient man, inclined to rush away after every brand-new substitute for Gospel, sure that the true light has come at last. We have the people who will not come out if it's wet, and the people who will not come in if it's fine. We have our "finished Christians," who have got on so well in their Unitarianism that now they'll do. And we have those who believe apparently that the only purpose of our churches is to wage war upon the churches over the way, and when there's no fighting there's no anything. These are types which workers everywhere find many opportunities of studying. But an Irish minister generally has the satisfaction, if I may put it so, of knowing that if he does not see his people at church on Sunday it is sickness or some other good cause that keeps them away. The explanation is, at any rate, adequate.

Of our Sunday-school work we can make, I fear, no great boast. Our five Belfast churches cannot count up more than about four hundred scholars among them, and the average attendance is about fifty per school. It is quite true that our scholars, as in my own school, are the children of members of our congregations. So far good. But after a Lancashire experience, one cannot help sighing for the strength of numbers in school life and work. I look back on old Bury days with a very warm feeling still for the crowded, various, clashing work of our great Sunday-school there. And it was good work we did for the young people who came under our influence. An energetic and faithful teacher in a school belonging to another branch of the Christian Church lamented to me once that "fully 85 per cent. of the young people who pass up through the classes do not join the Church and are lost to religious influences." That, I suppose, would answer to the general experience. But one was glad of the opportunity, upon any terms, of gathering together the young people of a wider circle, and saying a helpful word to them while we might. Would we had the same large opportunity here!

Whether neighbouring churches are learning to look more kindly upon us than they did is more than I can say. Belfast has not the reputation of leading the van of progress in this matter. But I had a very gratifying experience, a while ago, at Dromore, some twenty miles away. I was there to preach special sermons; and in the evening the two Presbyterian ministers of the town not only urged their own people to attend our services and help our work, but closed their own churches and were present to worship with us. It was a kindly thing to do. It was a well-merited recognition of the high character and faithful work of our Dromore minister, Mr. Thompson. And more than that, it was honour paid to the spirit of Christian goodwill.

And orthodox Presbyterianism is a mighty force in the north of Ireland. In Belfast alone there are some fifty Presbyterian churches, and hardly a year passes without more than one addition to the number. The church is well manned, well officered, splendidly organised, full of life, and full of a massive strength. That hard-and-fast Shorter Catechism puts a yoke upon the neck of the disciples which neither we nor our fathers were able to bear; but it is wonderful how pleasantly and prosperously other people seem to get along under it. Not a murmur against it! Not a word of protest when recently the Church celebrated, with meetings and lectures, the Catechism's two-hundred-and-fiftieth birthday! All quiet! The freer sort were shown the door in 1726 and in 1830, and latterly the Church has had little to disturb its peace—little, at any rate, in the way of claims for a larger liberty than the Church itself willingly allows. And even questions of Church procedure seem to be in a fair way of settlement. They are to have their "Hymnary," their book of "human hymns"; and although one hears rumours that the defeated defenders of the older order yet talk of going to law before the heathen, better counsels surely will prevail, and the saints will settle their difference among themselves. As to the kindred matter of the organs, there is a lull of interest just now; but slowly the churches are adopting instrumental music, and the organ is driving out the pitch-pipe, the pitch-pipe being not an "instrument of music—an "instrument" certainly, but not "of music." And as a third "burning question" that does not burn, the great Presbyterian Church refuses to excite itself about the proposed Catholic University. Their people, like our own, are quietly forming their own opinions about it, and the Church, much to the anger of some, will not speak out in denunciation of the project. It is curious, by the bye, to find some of our own people across the Channel getting into a heat about the matter, and siding with the most violent of the Orange party here. Steady-going people on this side the water seem to be quietly making up their minds that, if we must still have Catholics, the best thing we can do with them is to educate them, and hope that the next thing they ask for will be as innocent and as helpful.

DOUGLAS WALMSLEY.

PUBLICATIONS RECEIVED.

[TO PUBLISHERS.—*All Books, &c., sent to* THE INQUIRER *will be acknowledged under this head, with name of publisher and price, if supplied. The necessities of our space, however, compel us to limit the number selected for critical notice and review.*]

Karma. A Story of Early Buddhism. By Paul Carus. 3s. 6d. (Kegan Paul.)

Nirvana. A Story of Buddhist Philosophy. By Paul Carus. 4s. 6d. (Kegan Paul.)

The Gospel of Common Sense. By S. Claye. 1s. (Simpkin Marshall.)

Allegories. By F. W. Farrar. 6s. (Longmans.)

The Bible True from the Beginning. By E. Gough. 16s. (Kegan Paul.)

The Tragedy of Faust. By T. E. Webb, LL.D. 6s. (Longmans.)

The Application of Psychology to the

Science of Education. By J. T. Herbart. 4s. 6d. (Sonnenschein.)

The Book of the Twelve Prophets. By G. A. Smith, D.D., LL.D. 7s. 6d. (Hodder and Stoughton.)

A Theory of Life, Deduced from the Evolution Philosophy. By Sylvan Dray. 1s. (Williams and Norgate.)

The Christian Ideal. By Dr. Guinness Rogers. 1s. 6d. (James Bowden.)

The Book of Job. By Ferrar Fenton. 6d. (Elliot Stock.)

May's Practical Methods. 6d. (F. Pitman.)

New Century, Scribner's, Bookman, Expositor, New Orthodoxy, Contemporary, History of England, Nineteenth Century, Macmillan's, St. Nicholas, Century Magazine.

NEWS FROM THE CHURCHES.

[*Notices and Reports for this Department should be as brief as possible, and be sent in by Thursday Morning.*]

Belfast: Domestic Mission.—On Sunday evening, Jan. 30, the annual temperance sermon was delivered by the Rev. George Hare-Patterson. The attendance was large, the church being crowded to its utmost capacity. Special musical items were rendered by the choir, under the training and leadership of Mrs. Hare-Patterson. The church presented quite a picturesque appearance owing to the presence in regalia of the officers and members of the "Olive" Lodge I.O.G.T. We are glad to report that the work of this mission is prospering; there has for some time past been a steady increase in the attendance at the services.

Bradford.—Mr. B. H. Slater, son of Mr. J. G. Slater, one of the wardens of Chapel Lane Chapel, had conferred on him the degree of Bachelor of Medicine at the University of Cambridge on Jan. 27, after a brilliant career at school and college. He was first both in Medicine and Surgery—an occurrence quite without precedent in the annals of the University. Mr. Slater, who began his education at the Belle Vue Higher Board School, took a scholarship at the Bradford Grammar School in 1887, which he retained for five years. For the first three years he was on the Modern side, and was the winner of the first prize in his form each year. In 1892 he won an exhibition at Trinity College, Cambridge, to which a Sizarship was added. During his first term of residence he won another exhibition, and on taking his B.A. he was made a Scholar of Trinity. He next won a University scholarship at the Middlesex Hospital, London. In addition to the honours named Mr. Slater has passed the primary examination for the degree of Fellow of the Royal College of Surgeons. Before he entered college he was an active worker in connection with the Chapel Lane Sunday-school.

Bridport.—On Thursday evening, Jan. 27, the Town Hall was crowded for the annual Sunday-school prize-giving. A most attractive programme had been prepared, and included a cantata, *The Rose-Queen*, and a little play, *Rose-red and Snow-white*. Pretty dresses, bright singing, and well-spoken recitations, combined to render this a most successful entertainment. The Chairman then called on Mr. Colfox to distribute the prizes, which he did after a few well-chosen words of advice and after referring to the time when he began teaching in a Sunday-school, when he was himself a small boy attending school at Taunton. Many of our friends know how Mr. W. Colfox, together with his brother, the late Mr. T. Colfox, taught for many years a fine young men's class at Bridport.

Chowbent.—Under the auspices of the Atherton Free Church Union, which here includes Unitarians, the Rev. J. J. Wright, on Monday evening, to a large and intelligent audience, consisting of leaders and representatives from all the Nonconformist bodies in the district, delivered a lecture in the Unitarian schoolroom on "The History of the Struggle for Religious Liberty," illustrated by lime-light views. Mr. T. H. Hope presided over the large audience, which numbered 500. A vote of thanks was accorded to the lecturer—moved by Mr. Charles Eckersley, J.P., seconded by the Rev. H. V. Thomas (Baptist). A similar vote of thanks, moved by the lecturer and seconded by Mr. W. Eckersley, was given to the chairman, who, in responding, gave some local instances of the struggle which the lecturer had been illustrating. The various speakers appeared to be agreed that some much needed and thoroughly good education in Nonconformist principles had been given by the lecturer that night, to which the audience had so heartily responded.

Cwmbach.—A farewell meeting to the Rev. J. Fisher Jones on his removal to Cheltenham was held on Thursday week, under the presidency of the Rev. R. J. Jones, M.A., in whose church Mr. Fisher Jones had received his early religious training. A resolution of the Musical Union of the district churches was read, acknowledging in the most cordial terms the services rendered by Mr. Fisher Jones as a member and president of the Committee and a singer at the festivals. Speeches of warm appreciation and good wishes were made by several ministers and members of the congregation, among others by the Rev. D. M. Davies, Congregational Minister, Cwmbach. A presentation was also made of a portmanteau and an escritoire, which, together with the expressions of goodwill, were feelingly acknowledged by Mr. Fisher Jones.

Deptford.—On Tuesday evening, 25th ult., nearly a hundred destitute persons, most of whom were upwards of sixty years of age, were entertained in the chapel. A hot dinner was provided, followed by a musical and elocutionary entertainment interspersed by short addresses. The following took part in the later proceedings: Miss Tipple (daughter of the Rev. S. A. Tipple, of Norwood), Miss Tebbutt, Rev. A. J. Marchant, Messrs. T. E. Tebbutt, R. W. Marchant, Melville, and J. G. King.

Dover.—On Wednesday, Jan. 26, a public tea was held at Adrian-street Church. In the evening the Rev. S. Fletcher Williams (of Hackney) delivered a most interesting lecture on "Charles Dickens." After a brief sketch of his early life, Mr. Williams spoke of his powers of humour and pathos; his work as a social reformer, and his kindliness and wide tolerance as a religious teacher. The Gospel that he preached in his works was the Gospel of the Good Samaritan. At the conclusion of the lecture a hearty vote of thanks was proposed by Mr. G. Chitty (President of the Provincial Assembly), seconded by Mr. R. Braithwaite, B.A.

Eastbourne.—During January visitors from Hampstead, Brixton, Stoke Newington, Bath, Yarmouth, Rye, have been present at the services, and the numbers present on some Sunday evenings have been distinctly encouraging. Mr. E. Capleton will continue his ministry during February, and two series of discourses are announced, that in the morning being on "God's Relation to Man" and in the evening "Religion in Daily Life." Through the kind generosity of Miss Burkitt, hon. treasurer, and Lieutenant Stevenson, hon. secretary, the members and friends have been invited to a social meeting next Monday.

Hull.—On Wednesday, Jan. 19, the Rev. C. Hargrove, M.A., delivered a lecture to the Park-street Literary and Social Union on the Irish Rebellion of 1798. The subject was treated by the lecturer not as a politician, but simply as a historian, and the shameful story of the oppressions suffered by the Irish people was recounted.

Johnstone (Scotland).—On Tuesday, Feb. 1, a lecture was delivered in the Town Hall by the Rev. Alex. C. Henderson, under the auspices of the McQuaker Trust. The lecture, which was entitled "Is there a Hell?" was listened to with the most courteous attention by a large audience, the great majority of whom were evidently in full sympathy with all the opinions expressed. About 100 copies of Mr. Bowie's tract, "A Plea for Unitarian Christianity," were distributed amongst the audience, and the proceedings were terminated by the awarding of a hearty vote of thanks.

London: Hackney.—Two very successful Christmas entertainments were given on Jan. 24 and 25 in connection with the New Gravel Pit Church Sunday-school. The first, for the parents and old scholars; the second, for the school children. On both evenings the school-room was crowded. The entertainments consisted of songs, recitations, &c., given by members of the congregation, and a series of charming tableaux, illuminated by limelight, in which the four seasons were personified in suitable costumes, and songs appropriate to each given. The children's evening concluded with a giant Christmas-tree with more than 500 articles of clothing and toys, distributed among over 170 children by Father Christmas and his attendant sprites. Both entertainments gave unalloyed pleasure to a large number of old and young whose lives are not too full of brightness.

London: Welsh Services.—There was a very fair attendance last Sunday evening, Jan. 30, at Essex Hall (Council Room), when the service was conducted by the Rev. Jenkyn Thomas, Aberdare.

London: Wood Green.—On Monday last was the annual general meeting of the church, Mr. Howard Young in the chair. The report was in every way satisfactory. All the branches of usefulness were healthy and in good working order. While the number of removals of members during the year was phenomenally large, the sum total was *in statu quo*, and the finances show a decided improvement. The principal features of the meeting were a charming love and unanimity, plenty of life, energy, and devotion to the cause. Altogether the proceedings were a prophecy of growth and increased usefulness.

Macclesfield.—The Reading Circle of King Edward-street Chapel is meeting every Tuesday, under the leadership of the minister, to read a course of books recommended by the National Home Reading Union. During January the members have discussed the subjects treated in Mr. Hobhouse's "Labour Movement." The secretary of the Trades Council and several Socialists, who are not members of the circle or the congregation, have come by invitation to two of the meetings and increased the value of the discussion. Besides the Christmas services a watch night service on New Year's Eve was conducted by the Rev. A. Leslie Smith, and attended by as many as seventy persons.

Manchester, Bradford (Appointment).—The Rev. W. E. Atack has been appointed by the District Association to undertake the charge of this movement.

Manchester: Upper Brook-street.—The Rev. R. Lyttle gave a lantern lecture last week on "A Bicycle Tour in the West of Ireland." There was a large and appreciative audience, and a collection taken for the Irish Famine Fund realised a very satisfactory sum. On Monday last the church was crowded to hear a lecture by Mr. Edward Carpenter, M.A., on "Shelley and the Modern Democratic Movement." The lecturer gave a sketch of Shelley's life, and showed the remarkable way in which he had anticipated the various progressive movements of the present day. For an hour and a-half Mr. Carpenter held the rapt attention of his audience, and the chairman (Mr. J. F. Kelley) said it had been a delightful experience to hear an eminent modern democratic poet discourse on the great democratic poet of a past generation. The lecture was preceded by an organ recital by Mr. M. Sheaves.

Moretonhampstead.—The annual tea meeting was held on Jan. 27. The attendance was larger than on some other occasions, and a delightful social feeling was displayed, many friends from other congregations being with us. Hearty thanks to all who took part in the proceedings.

Park Lane, near Wigan.—On Monday, Jan. 31, a children's concert was given in the schoolroom in aid of the Sunday-school Prize Fund for last year, there being about sixty scholars who are to receive prizes for never missing during the year. The first half of the programme was the cantata *Princess Tiny Tot*. This was very creditably performed, the forty-seven children taking part having been very carefully trained by Miss Lowe, the pianoforte accompaniments being played by Mrs. Stead. The second portion of the programme, under the direction of the Rev. J. E. Stead, consisted of glees, humorous songs, drills, and action songs. The whole performance was carried through with briskness and effect, the interest of the audience being well sustained to the end.

Rotherham.—At the second annual dinner of the Rotherham Burns Club on Tuesday week, one of the speakers was the Rev. W. Stephens, who, as an Englishman, counted it an honour to be entrusted with a toast on that occasion. Scotchmen were not alone in their admiration of Burns. He had admirers in every land, as a broad-minded, tender-hearted man, a hater of all oppression, persecution, cant, and caste, and everything that was inhuman.

Selby.—The anniversary tea was held on Tuesday, Jan. 25, with a better attendance than for some years past. A public meeting was afterwards held in the church, when the Rev. Charles Hargrove, M.A., delivered a lecture on "The Religion of the New Testament." The chair was occupied by Mr. Wm. Staniland, J.P. (Wesleyan) of Brayton. A number of "Tracts for the Times" were distributed at the close of the meeting.

Sheffield: Upperthorpe.—The annual business meeting of the congregation was held on Monday evening, Jan. 31, when very satisfactory reports were presented of the work of the past year. The treasurer's statement shows that not only has a deficit been cleared off, but that the year ends with a substantial balance in hand. This result has been achieved mainly by the adoption of the envelope system of offertory. The Sunday-school and various other institutions are all in a healthy condition and doing good work. Very appreciative references were made to the work of the minister, and hearty votes of thanks were accorded to the organist, secretary, choir, and all who by their voluntary efforts have helped on the cause.

OUR CALENDAR.

SUNDAY, FEBRUARY 6.

☞ **It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday afternoon.**

Bermondsey, Fort-road, Upper Grange-road, 11 A.M. and 7 P.M., Rev. HAROLD RYLETT.

Brixton, Unitarian Christian Church, Effra-road, 11 A.M. and 7 P.M., Rev. J. HARWOOD, B.A.

Croydon, Free Christian Church, Wellesley-rd., West Croydon, 11 A.M. and 7 P.M., Rev. J. PAGE HOPPS.

Deptford, Church-street, 11.15 A.M. and 6.30 P.M., Rev. A. J. MARCHANT.

Essex Church, The Mall, Notting-hill-gate, 11 A.M. and 7 P.M., Rev. FRANK K. FREESTON.

Forest-gate, corner of Dunbar-road, Upton-lane, 11 A.M. and 6.30 P.M., Rev. W. HOLMSHAW.

Hackney, New Gravel Pit Church, Chatham-place, 11 A.M. and 7 P.M., Rev. S. FLETCHER WILLIAMS.

Hampstead, Rosslyn-hill Chapel, 11.15 A.M. and 7 P.M., Dr. BROOKE HERFORD.

Highgate Hill, Unitarian Christian Church, 11 A.M. and 7 P.M., Rev. R. SPEARS.

Islington, Unity Church, Upper-street, 11 A.M and 7 P.M., Rev. G. DAWES HICKS, M.A., Ph.D.

Kentish Town, Free Christian Church, Clarence-road, Rev. A. FARQUHARSON, 11 A.M., "Patience," and 7 P.M., "Heaven and Hell."

Kilburn, Quex-road, 11 A.M. and 7 P.M., Rev. J. E. STRONGE.

Lewisham, Unitarian Christian Church, High-street, 11 A.M. and 7 P.M., Rev. W. C. POPE.

Little Portland-street Chapel, near Oxford-circus, 11.15 A.M. and 7 P.M., Rev. H. RAWLINGS. M.A. Evening, Strauss' "Life of Jesus."

Mansford-street Church and Mission, Bethnal Green, 11 A.M. and 7 P.M., Rev. W. G. CADMAN.

Peckham, Avondale-road, 11 A.M. and 6.30 P.M., Rev. G. CARTER.

Richmond Free Church, Ormond-road, 11.15 A.M., 3 P.M. and 7 P.M., Rev. SILAS FARRINGTON.

Stamford-street, Blackfriars-road, 11 A.M. and 7 P.M., CHARLES READ, Esq., M.D., "The Religious Aspects of Health."

Stepney-Green, College Chapel, 11 A.M., "The Christian Priesthood," and 7 P.M., "The Message of Dante," L. TAVERNER.

Stoke Newington, The Green, 11.15 A.M. and 7 P.M., Rev. W. WOODING, B.A.

Wandsworth, Unitarian Christian Church, East-hill, 11 A.M. and 7 P.M., Rev. W. G. TARRANT, B.A.

Wood Green, Unity Hall, 11 A.M. and 7 P.M., Rev. Dr. MUMMERY.

Woolwich, Masonic Hall, Anglesey road, Plumstead, 11 A.M. and 6.30 P.M.

PROVINCIAL.

BATH, Trim-street Chapel, 11 A.M. and 6.30 P.M., Rev. F. W. STANLEY.

BEDFORD, Library (side room), 6.30 P.M., Rev. ROWLAND HILL.

BIRMINGHAM, Church of the Messiah, 11 A.M. and 6.30 P.M., Rev. L. P. JACKS.

BLACKPOOL, Banks-street, North Shore, 10.45 A.M. and 6.30 P.M., Rev. WM. BINNS.

BLACKPOOL, Unitarian Lay Church, Masonic Hall, Waterloo-road, South Shore, 6.30 P.M.

BOOTLE, Free Church Hall, Stanley-road, 11 A.M. and 6.30 P.M., Rev. H. W. HAWKES.

BOURNEMOUTH, Unitarian Church, West-hill-road, 11 A.M. and 7 P.M., Rev. C. C. COE.

BRIGHTON, Christ Church (Free Christian), New-road, North-st., 11 A.M. and 7 P.M., Rev. A. HOOD.

BUXTON, Hartington-road Church, 11 A.M. and 7 P.M.

CANTERBURY, Blackfriars, 11 A.M.

DOVER, Adrian-street, near Market-square, 11 A.M. and 6.30 P.M., Rev. S. BURROWS.

EASTBOURNE, Natural History Museum, Lismore-road, 11 A.M. and 6.30 P.M., Mr. E. CAPLETON.

GUILDFORD, Ward-street Church, 11 A.M. and 6.30 P.M., Rev. J. A. FALLOWS.

HORSHAM, Free Christian Church, Worthing-road, 11 A.M. and 6.30 P.M., Rev. J. J. MARTEN.

LEEDS, Mill Hill, 10.45 A.M. and 6.30 P.M., Rev. CHARLES HARGROVE.

LIVERPOOL Hope-street Church, 11 A.M. and 6.30 P.M., Rev. R. A. ARMSTRONG, B.A.

LIVERPOOL, Ancient Chapel of Toxteth, 11 A.M. and 6.30 P.M., Rev. W. L. SCHRODER.

LIVERPOOL, Renshaw-street Chapel, 11 A.M. and 6.30 P.M., Rev. Dr. KLEIN.

MANCHESTER, Sale, 11 A.M. and 6.30 P.M., Rev. JAMES FORREST, M.A.

MANCHESTER, Strangeways, 10.30 A.M. and 6.30 P.M.

MANCHESTER, Upper Brook-street Free Church, 10.45 A.M. and 6.30 P.M., Rev. C. PEACH.

NEWPORT, I.W., Unitarian Christian Church, High-street, 11 A.M. and 6.30 P.M., Rev. W. J. JUPP.

OXFORD, Manchester College, 11.30 A.M. and 8.30 P.M., Rev. B. NAGARKAR. Evening, "The Work of Hindu Social Reform in the Brahmo Somaj."

PORTSMOUTH, General Baptist Chapel, St. Thomas-street, 6.45 P.M., Mr. THOMAS BOND.

PORTSMOUTH, High-street Chapel, 11 A.M. and 6.45 P.M., Mr. G. COSENS PRIOR.

RAMSGATE, Assembly Rooms, High-street, 11 A.M. and 7 P.M., Rev. T. R. SKEMP.

READING, Unitarian Free Church, London-road, 11.15 A.M. and 6.30 P.M., Rev. E. A. VOYSEY, B.A.

SCARBOROUGH, Westborough, 10.45 A.M. and 7 P.M., Rev. E. L. H. THOMAS, B.A.

SOUTHPORT, Portland-street Church, 11 A.M. and 6.30 P.M., Rev. C. H. WELLBELOVED.

TORQUAY, Unity Hall, Lower Union-street, 11 A.M. and 6.30 P.M., Rev PRIESTLEY PRIME.

TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11 A.M. and 6.30 P.M., Rev. T. E. M. EDWARDS.

WEYMOUTH, Oddfellows' Hall, Market-street, 11 A.M. and 6.30 P.M., Rev. E. C. BENNETT.

YORK, St. Saviourgate Chapel, 11 A.M. and 6.30 P.M., Rev. W. BIRKS, F.R.A.S.

CAPE TOWN, Free Protestant Unitarian Church, Hout-street, 6.30 P.M., Rev. R. BALMFORTH.

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